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KEY TO THE

REVELATION of ST. JOHN

A COMPLETE EXPOSITION OF

ST. JOHN'S REVELATION

BY

JOHN M. GRUNDY, Bible Student,

CARTHAGE, MISSOURI.

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A Complete Exposition of St. John's Revelation.

☞When truth finally appears she is instinctively recognized by men.

A careful study of Revelations through this little book will easily and infallibly lead to a thorough knowledge of the subject.

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by John M. Grundy

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AUTHOR'S PREFACE.

It is said that many years ago, in Egypt, there was unerthed by antiquarians a many roomed building, called the Labyrinth. So numerous were the rooms, and so intricate the passages that he who went in without some means of retracing his steps, found himself inextricably lost, but if, when he started in, he took the precaution to tie a string at the door and unwind the ball as the different rooms and passages were explored, he could easily retrace his steps by following the string back to the door.

Revelations is a Labyrinth, and many have been the expositors and Biblical students who have been lost in its intricacies; simply because they did not observe that at its door was a cord which, taken hold of, by the hand, *investigation*, and followed, would easily, and infallibly, lead them to a perfect knowledge of truths recorded therein. That cord has three strands. The first is of what does Revelations treat, the second is the scheme or plan of Revelations, and the third is a perfect understanding of the imagery and figurative language in which it is written. Without a knowledge of any one of these three, success in the study of Revelations is impossible, but knowing these, it can be as easily understood, and its truths as successfully traced, as can be those of any ordinary book.

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INTRODUCTION TO REVELATIONS.

What is Revelations? For what purpose was it given? Revelations is the history of the establishing of the universal kingdom of Christ, for which he taught his disciples to pray, for which the church has, in every age of the world, looked, and which the prophets fortold.

That kingdom was to be established through the faithful efforts and suffering of the church in preaching the gospel. When the youthful Christian Church first began to spread the gospel, the world was under the dominion of Satan, and his rule is called, in Revelations, Babel, but through the efforts of the Church, there came a time when Babylon ceased to dominate the earth, and the dominion of the gospel, called Armageddon in Revelations, began. This change occurred in 1798 A. D., when the 1260 years of the papacy were ended, when the beast Atheism fell, and the two witnesses—Old and New Testaments—ascended up to Heaven in a cloud, or in other words the Bible, and the truths it contains, became the dominant ruling power on earth. This dominancy of the gospel is to go on increasing in power, until it crushes and utterly destroys all the rule of man on earth, and only the law of God rules the world; every government now on earth will, therefore, be demolished, and the kingdom of Christ rule the world "from the river even unto the ends of the earth."

This history God gave to the Church, before hand, through Revelations. Church history is therefore Revelations divested of its figurative language.

Scheme of Revelations.

Revelations has 22 CHAPTERS.

It has..... 12 VISIONS.

And three divisions the

Admonitory Division.	Time Historical Division.	Historical Triumphant Division
CHAPS. I, II, III. One Vision.	NEXT 17 CHAPS. Ten Visions.	CHAPS. XXI, XXII. One Vision.

TIME HISTORICAL DIVISION has three Axial visions. These have companion visions. 1st Axial, the vision of the SEALS, Chap IV, V, VI, a general history of the church through time. Companion vision, Chap. VII.

2nd Axial vision, the TRUMPETS, Chap. VIII-IX. History of what men did for or against the gospel. Companion visions two; Chap. X and XI.

3rd Axial vision, the VIALS, Chap. XV, XVI. The wrath of God poured out on the opposition. Companion visions four, 1, Introductory showing why the wrath of God should be poured out, and relating the means God employed to pour out the seventh vial, viz: an aggressive church Chap. XII, XIII, XIV. 1, Showing the judgment of the great whore, Babylon, and explaining particularly of the fourth beast; Chap. XVII. 1, A lament for great Babylon, on whom the vials were poured, Chap XVIII, and a song of thanksgiving from the church that they were poured out, and relating the means, Chap. XIX, and 1, Describing the result of the pouring out of the vials, viz: the millenium, and the utter destruction of wickedness and opposition; Chap. XX.

Each Axial vision is divided into seven parts; each relating the history of one division of time, and the several divisions are cotemporary with each other, that is a division of the Seals, a division of the Trumpets, and a division of the vials, relate the history of the same division of time. The companion visions to these Axial visions, are explanatory of them.

Generalization of St. John's Revelation.

Christ came to earth to redeem man from the penalty of sin and to establish here a government in which the will of God will be done as it is in heaven. Revelations is the story of the setting up of the kingdom, and the opposition Satan made to its establishment. It particularly describes the means he employed to defeat the progress of the gospel, viz: The four beasts, Paganism, Catholicism, Atheism, and Judaism, and tells how the Church, through Christ, overcame him and his emisaries, and established the kingdom.

Christ's Means Setting Up the Kingdom.

Christ's means of conquering the world of sin and opposition and establishing the kingdom, was the Christian Church, the neucleus of which was the seven churches in Asia, to whom this revelation was sent. These and their extension, were his army to battle against sin and establish his universal kingdom. This Church is represented, chap. vi, 2, as a white horse whose rider carried a bow,—the gospel of truth—going forth conquering, and to conquer. It is a significant fact that his conquering career has never received a check. Satan has opposed beasts, powers and principalities, to the church, and deluged the earth with the blood of her martyrs, but still the sturdy white horse has marched grandly on, and will march on until all sin, and opposition to the law of God is destroyed, and man is safely housed in the city of the New Jerusalem—God's government on the earth after time.

Satan's Means of Opposing Christ.

Satan opposed Christ through four vehicles called beasts. These were: 1, Paganism; 2, Catholicism; 3, Atheism and 4, Judaism, or the Jewish money power.

Each of these beasts were supported by temporal power, this being necessary because they could deal only with the bodies of Christ's followers, and were obliged to have temporal power to carry on their several persecutions.

The pagan beast opposed Christ the longest, i. e., from the building of Babel to about 538 A. D., when the Roman Catholic church took its place. It was supported by the six great empires, Assyria, Egypt, Babylon, Medo, Persian empire, Macedonian empire, and the Roman empire. These, together with the papacy, form the seven heads of the pagan beast, and also of the papal beast, Chap. xii: 3 and xiii: 1, 2.

The papacy was supported by the later Roman Emperors and Medieval and modern Europe. The latter constitutes the ten horns of the pagan and Catholic beast.

It is said, Chap. xii: "There was war in Heaven," i. e. in the power or government then dominant on the earth, which was the rule spiritually of paganism or Babel; Heaven mean-

ing that which is exalted or dominant, in this place. Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not, neither was their place found in heaven any more. Literally, Christ and the Church, fought against the Devil and paganism, and beat them so that paganism was not the dominant religion of the world any more.

When Satan found himself beaten in open warfare, he resorted to policy and gradually compounding the doctrines of paganism with those of Christianity, established by 538 the Roman Catholic Church. With this he deceived those who worshiped in the court of the temple, i. e., those who were either not Christians at all, or at best only weak or formal Christians, and denominated the third part of men, to distinguish them from those who worshiped in the temple and at its altar, or true Christians, and made of it the most formidable engine of opposition to Christ's cause the Christian Church has ever known.

The third beast, Atheism, was in particular supported by France, and during the French revolution prohibited the Bible and set up the worship of reason. This was the crowning act of the dominancy of Babel. Thus far Satan could come, but no farther; his rule ceased to dominate the earth, and Armageddon, or the empire of the gospel which Armageddon means, began its eternal, universal, sway of the earth, i. e. the two witnesses—Old and New Testaments—ascended up to heaven in a cloud, a cloud of storm, wrath, and destruction to the enemies of Christ, but a cloud of peace and shelter to his followers.

The fourth beast, Judaism—Jewish money power—will be supported by modern Europe. It is called in Rev. XVII: 11, "The beast that was, that is not, and yet is," which is a perfect description of Judaism, for the Mosaical or Israellitish church, was, till Christ came and by offering himself for sin caused the sacrifice and the oblation to cease, when it was not in God's eyes, but to the Jew it still is; and he has never relinquished for a moment the idea that an earthly Messiah will come and gather the Jews into a nation once more, and give to them the rule and supremacy of the earth.

We know that it will do this through the power of wealth, for Chap. XIII: 18, the number of the two horned beast—the two horns represent the lamb of the sacrifice—is given as 666 which is, in the Roman notation, Dcl. XVI, the letters from which they formed their denominations, and by this system reads:

Denominational Beast: By the Arabic system 666=2x3 x100-10-1 or two x three, multiplied by the denominational ratio 100-10-1. Two means, in the typical numbering of the

Bible, MAN, three stands for GOD and by this system 666 would read MAN GOD by the power of denomination or wealth. Or MAN—Mesiah—GOD POWER through denomination or wealth.

This beast will set up an universal empire over the world, for in Rev. XVII: 10, after stating that there were seven heads, or empires, which had dominated or were to dominate the earth, it distinctly says in verse 11, "And the beast that was, that is not, and yet is, even he is the eighth, and is of the seven, and cometh out of the bottomless pit, i. e. is no longer God's instrument but the Devil's, and goeth into perdition, i. e. is to be destroyed.

It is so like the papacy in its characters and aims, that it is said to be the image of the beast that had a wound by a sword and did live. This image will consist, in that it will be an apostate power, and have a spiritual head or earthly Messiah. Who this Messiah will be, is of course a matter of conjecture, but as he is to be the head of the money power we may well expect it to be the richest of their number.

Scheme of Revelations.

Revelations is divided into three parts. The first part consists mainly of admonition to the churches in Asia, and may therefore, be called the ADMONITORY DIVISION. This division embraces the first three chapters. The second division embraces the next seventeen chapters, and gives the history of the establishing of the kingdom. It covers the time from Christ, or rather from the day of Pentecost until the end of time, and may properly be called the TIME HISTORICAL DIVISION. The third division tells what the kingdom was like after time, and describes the happy state of the blessed, therein. It is the writing on the back of the book of seven seals.

Of the Twelve Visions of Revelations.

Revelations consists, not of one vision relating consecutive events, but of twelve visions or views.

The first vision takes up the whole of the Admonitory divisions, and admonishes the seven churches in Asia to greater diligence and holiness, as by these they were to conquer. They had not realized until now, that they, through the power of God, were to overcome the world; they thought Christ would soon return, and by his Godly might strike down the world of sin, and when persecutions thickened around them, they turned their terrified eyes toward the heavens to see if they could discern the signs of his coming. The church thought Christ would soon return from his remark, "This generation shall not pass away until all these things be fullfilled," meaning spiritual generation, or that his church militant should be until all was fulfilled. They thought he

meant physical generation. Had Christ come the way they expected, it would have been Christ coming in front, or from the way they were looking, but he came in this vision, Chap. I: 10, behind St. John, and told him that his kingdom must be set up through the efforts and faithfulness of his church, and that too, under much tribulation and with great opposition. This was Christ coming from behind or from a direction in which they were not looking.

Of the Next Ten Visions.

The next ten visions relate the history of the church and its opposers in their battle for the dominion of the earth, through time, beginning at Christ, and ending with the general judgment. These ten visions constitute the whole of the second or time historical division. Each of the visions are from a different point of view, and the ten visions give a perfect view from all sides, of the events of the intervening time. Ten views are given, because ten in the Bible is the numerical expression for perfect; and so perfect is the picture given by these ten visions, that if one is at a loss to understand anything found in one vision he has only to look in the other visions when its meaning will be made perfectly plain. Also Revelations is complete in itself, and does not need to be explained by Daniel nor the prophecies in the gospels.

Vision 1, Chap. IV, V, VI.—The Seals.

The first vision of the ten is of the SEALS. It divides time from Christ to the end of the world, into seven divisions or periods, each of which represen s some phase of the action of the church or the opposition through that time. Of each of these it gives a general history, and each of these divisions is cotemporary with the vision of the same number in the vision of the vials, and also of the trumpets; they each being divided into seven similar divisions.

The Axis of Revelations.

(The three cotemporary visions.)

The vision of the seals, the visions of the trumpets and the vision of the vials constitute the axis of Revelations. They contain the whole history of Reveations in general form. Their seven periods are cotemporary.

Each of these axial visions has its companion vision, or visions, for the purpose of giving special features, or of rendering the history in the axial visions more plain. The seals have one companion vision, the trumpets have two companion visions, and the vials have four companion visions.

Vision II, Chap. VII.

(Companion to the Seals.)

Vision two relates that God rendered futile, or restrained the efforts of the four formsof opposition, Paganism, Catholicism, Atheism, and Judaism—called angels—to crush the church.

The church is here represented in its two divisions, pastors and members. The 144,000 are the ministers, and does not mean therefore that only that number was saved of all Israel, but this: 10 means perfect in Revelations, and a cube means perfect from every point of view. The twelve tribes of Israel were the custodians of the gospel under the old dispensation. Under the new dispensation Christ delivered the gospel into the care of the twelve apostles, and made them its minsters and custodians. These by their preaching greatly multiplied the original twelve, in short multiplied twelve by twelve, 144= but this 144, or Christ's ministers, dared and suffered all things for his sake, or were perfect, which fact is stated by saying that they were 1000 or the cube of the perfect number 10, whence the expression 144,000 to represent Christ's perfect ministry.

The innumerable company is the membership of the church. This vision is given between the sixth and seven seals of vision one, division two, probably to satisfy St. John's curiosity as to what would give the church so much trouble as related in the seals and as to what the outcome should be.

Vision III.—The Trumpets.—Chaps. VIII, IX.

(Second Axial Vision.)

This vision relates what men did for or against the gospel in each of the seven periods. Trumpets are used to designate its periods, because the trumpet is used to call men into action. It is the instrument of war, and this vision relates that men were called to act. Its companion visions are the fourth vision, Chap. X, and the fifth vision, Chap. XI, of Div. II.

Vision IV, Chap. X.

(First Companion to Vision of Trumpets.)

This vision was given especially for St. John's benefit and the world was not to know all it related; but as thunders are used in Revelations for emphasis or to express that anything is made perfectly plain to the understanding, we may rest assured that St. John received in this vision a revelation the meaning of which it was impossible for him to misunderstand. The angel of the first verse is prophecy.

Vision V, Chap. XI.

(2d Companion Vision to Vision of the Trumpets.)

The first six verses of this vision give a running history of papal oppressions during the 1260 years.

The reed like a rod was the measure AFFLICTION. It was 1260 years long, the length of papal oppression which it measured. At its end Babel lost its dominance and Armageddon began, or the kingdom of Christ became dominant. The change took place 1798 A. D., when the two witnesses (verse 12) heard a voice from heaven saying, "Come up hither," or in plain terms, God said let the Bible of the Old and New Testaments become the dominant power on earth.

Vision VI, Chaps. XII, XIII, XIV.

Introductory to Vials.

Vision six shows the church—the woman clothed with the sun, etc.—and three of the beasts that opposed her, viz: Paganism, Catholicism Judaism, and presents the means of the destruction of these beasts, Chap. XIV, viz: A church spread all over the world and sounding God's praise like the voice of many waters—or with the voice of many people, which waters mean—verse 1, 2, 3, and the preaching of the gospel of truth, justice and right, by which every wrong was crushed through the weight of popular opinion, verse 6, 7, 8. It relates in justice to God's mercy, the wrongs the three beasts of opposition had done his church—ie. the woman—and that for this he destroyed them with the vials of his wrath.

Vision VII, Chap. XV, XVI.--Third Axial Vision.

What God did to Opposers of the Gospel.

This vision tells the form of vengeance God took on opposers of the gospel in each of the seven periods. These vials are called last plagues, although poured out at intervals, during many hundreds of years, because with them, the power of sin will be utterly destroyed, so there will never need be any more plagues—God sent many plagues to men in other dispensations.

Vision VIII, Chap. XVII.

Second Companion to Vision of Vials.

Vision 8 shows the judgment of the great whore Babylon, and explains in verse 3 the origin of apostacy. It shows the woman or apostacy riding the scarlet beast of the sacrifice, and wearing the tabernacle jewels, and arrayed in two of its colors, the purple which represents royalty, and the scarlet which stands for sacrifice, but lacking the blue which means truth. She has also the golden cnp of the gospel in her hand from which instead of truth, she dispensed the waters of

apostate doctrine. Apostacy always makes use of gospel means to oppose the gospel, anything else is open opposition. Catholicism rode the scarlet beast of the sacrifice and used gospel instruments to compass its ends, and Judaism will do the same. The name of the beast which the woman rode is given in verse 8 and 11. It is the BEAST THAT WAS, THAT IS NOT, AND YET IS, or the Israelittish church and people who were the church of God until their mission was ended and the Christian church established, when it ceased to exist in God's eyes, but has never ceased to be in the mind of the Jew, and they look as confidently for the coming of the Messiah as ever, and for that coming keep alive their faith and preserve their nationality. Verses 9-11 after saying that there had been six great empires on earth, and that the seventh—Catholicism—was to come, says distinctly and plainly, verse 11: "And the beast that was, that is not, and yet is, he is the eight head, and is of the seven, or the eighth great monarchy on the earth.

This chapter, verse 5, speaks of the mystery of apostacy. It is this. After the fall of man, God promised him a Saviour who should set up a kingdom in which all that men had lost by the fall should be restored. It became the ambition of many men to personate this Saviour and nations longed to exert their sway over the whole world. For this cause Cain killed Abel. He, as the eldest son, was the legitimate high preist of the family, and was taught to believe he might be that seed of the woman who was to crush the serpent's head, and under his preisthood he contemplated setting up the looked for universal empire. When God rejected him, his dream was at an end, and fearing Abel might become the mighty prince he had wished to be, he slew him in his wrath and went out from the presence of the Lord—ceased to be his priest—to become the ruler over sin as God had said, Gen. 4:7. To do this he went out on the east of Eden—i. e. got between man and his God—to the land of Nod—which means to beckon—and said to men go not through the gate of the law and the sacrifice—the two cherubim who kept the way of the tree of life on the east of Eden—Come to me. I will in my government give you all you seek and you can still remain at enmity with God. This was the origin of empire and apostacy, from Paganism to Judaism, and because of this the woman of Chap. XVII, who is apostacy, is shown riding the scarlet beast of the sacrifice, seated on the heads of empire, carrying the golden cup of the gospel, adorned with the tabernacle jewels, and clad in two of its colors; the purple which means royalty, the scarlet which represents sacrifice, but lacking the blue or truth, i. e., she was false. See Exodus XXXVI, 8.

Vision 9, Chapters XVIII, XIX, Third Companion to Vials.

Vision nine is a lament for great Babylon, from those who have profited by her; Chap. XVIII, and a song of thanksgiving to God, from his people, that he has destroyed Babylon, Chap. XIX, which still further relates the destruction of the Jewish money power by Christ, his church, and all those who held with them in the doctrines of justice and right, Ver. 11-21.

Vision 10, Chap. XV, Fourth Companion to Vials.

Vision ten shows us the result of the out pouring of the Vials, namely opposition to the kingdom utterly destroyed, the devil chained, Christ's kingdom fully established, and the race under the guiding and governing hand of God's resurrected saints, going on to perfection and confirmation during a thousand years which we call the millenium.

Dvision 3, Vision 1, Chaps. XXI, XXII.

Historical triumphant division.

The one vision of this division, relates that God's government, called the New Jerusalem, descended from heaven to earth, and describes that government, and the happy state of the church triumphant.

This fills the number, 12, of visions in Revelations, and we have the plan of Revelations as given in the diagram at the beginning of the key, viz:

Scheme of Revelations.

Revelations is divided into three divisions, viz:

1. The Admonitory division, Chaps. I-II-III.
2. The Time Historical division, next 17 chapters.
3. The Historical Triumphant division, Chaps. XXI-XXII.

Visions.

It has twelve visions.

One in the first division.
Ten in the second division.
One in the third division.

Axial and Companion Vision.

It has three Axial visions,

1. The Seals, Chaps. IV, V, VI.
2. The Trumpets, Chaps. VIII, IX.
3. The Vials, Chaps. XV, XVI—All in the Time Historical division.

Companion Vision.

The Seals have one companion vision, Chap. VII.

The Trumpets have two companion visions, Chap X and Chap XI.

The Vials have four companion visions, Chaps. XII, XIII, XIV; Chaps. XVII, XVIII, XIX, and Chap. XX.

Subject of Revelations.

Revelations treats of a kingdom being set up and the opposition thereto.

The Forces Engaged.

Chirst and the Christian Church—the white horse and his rider—on one side, backed by the Omnipotent God and the government of the universe, and on the other side the devil, with four engines, paganism, Popery, Atheism, and Judaism, backed by temporal power exerted with the most devilish ingenuity.

The Out Come.

Christ wins, and Satan, his beasts and followers are cast into hell.

Rise, Climax and Decline.

Opposition to the Church continualy increased in fury until the French Revolution, when the twelve hundred and sixty years being ended, it has rapidly declined. Opposition reached its climax ih the entire suppression of the scriptures in France and the establishment of the worship of reason, but in 1798 A. D. Christs kingdom became dominant,—the Bible ascended up to heaven, Chap. XI, ver. 12 and 15—since which time opposition to the gospel, and the various wrongs to humanity, have been rapidly destroyed, and the adjuncts of Christ's kingdom, as Bible and Missionary Societies, an aggressive church, etc., have been rapidly set up.

Woes.

Papal oppressions during the dark ages, about the time of Tetzel, were the first woe. The French revolution was the second woe, and the third woe will be when the Jewish money power is destroyed and all the governments of the world go down, as well as every power that oppresses men or sets one man above another. These are woes to the opposition only.

Prophecies to be Fulfilled.

PROPHECY I, REV. IX: 13–20.

At the demand of Christian people the world over—the voice from the four horns of the golden altar which is before God, which is the church in its capacity of demanding justice, altar meaning justice. The four Christian powers Russia,

England, France and Germany will be loosed and Mohamedism—the religion of the Euphrates near which it had its birth, will be dried up or destroyed. This drying up process has been going on all through the sixth seal.

PROPHECY 2, CHAP. XIII, VERSES 15–17.

The Jewish money power will set up their univeral rule of the Jews through the financial system of the world.

PROPHECY 3, CHAP. XVI: 13, 14.

Three unlawful means of forwarding the interests of the money power will be employed by it to secure the cooperation of the governments of earth, and tne rich, prominent, and powerful in every department of life.

When we see these, the time until Christ destroys all opposition to his rule is short,—see Rev. XVI: 13–16.

PROPHECY 4, CHAP. XVI: 17–21.

The money power will be destroyed, and every government on earth melt away before the brightness of the appearing of the kingdom of Christ.

Armageddon.

Armageddon, or Empire of the Gospel, became dominant in 1798, as has been stated in previous pages, but as a thorough understanding of this fact is very important, as through a misunderstanding of it, very grevious errors have been made in the interpretation of the appocalyptic prophecies, especially those of Daniel, we will try to make the fact very plain.

Christ pointed to this time very explicitly in Math. XXIV: 30, the sign of the son of man being the kingdom set up in power. In the 31st verse, Christ tells of the angels of his government, the Bible, missionaries, an aggressive church, etc.. which after the founding of the Bible and missionary societies, and the aggressive movement of the church about Wesley's time, went to every part of the world, not secretly, and with fear and trembling, as they did when Babel dominated the world, but with the sound of a trumpet, openly and fearlessly, because under the protection of the mighty armageddon. Mark foretells the same, Chap. XIII, 26, 27, and Luke XXI, 27, fortells the coming of the kingdom in its dominance.

All the prophecies of Daniel relating to the coming of Christ's kingdom fall due of fullfillment near the date 1798 A. D. Dan., Chap. VIII: 14, heard one saint say to another that the sanctuary should be cleansed in 2300 days—years. The 2300 years began the third year of Belshazzar, about 550 B. C., and end therefore, about 1750 A. D., the time when that great aggressive movement of the church, marked by the establishment of Methodism began, which was finally to sweep away every vestige of opposition to Christ—i. e. cleanse the sanctu-

ary. Daniels 1290 days—years—Chap. XII: 11, date from the establishment of the papacy—the abomination of desolation, ver. 11—538 A. D., and ended 1828 A. D.. the time when those two most important adjuncts of Christ's kingdom, the Bible and the missionary society, were firmly established; and his 1335 days—years—begin also 538 A. D., and end 1873 A. D. about the time, when, after the infallibility of the Pope had been declared, thus healing the deadly wound given the papacy in 1798 when Napolean Bonaparte took the Pope prisoner, Rev. XIII: 3, the French Empire, his main support collapsed, and he became a subject of Italy and died in voluntary seclusion. Dan. 11, 44, after describing the toes of the image—the ten horns of Rev.—in the two preceeding verses says: "In the days of those kings—not after them—the God of heaven shall set up a kingdom which shall never be destroyed, but it will break in pieces and consume all these kingdoms. Dan. VII: 9-12, relates that the ancient of days—law of God— did sit and thousands ministered unto him—forwarded the teaching and keeping of God's law—and that numerous others stood before him—gave at least a tacit obedience to God law—and that the books of right and justice were opened and he judged between right and wrong in the earth, until every government was destroyed, when Christ came and they brought him near before the Ancient of days, who delivered up the thrown to him. After the Ancient of Days had taken the throne, the horn Catholicism, spoke the great swelling words of verse 11. These were the declaration of the Pope's infallibility, which was made about 1870 A. D., while the rule of the Ancient of Days began in dominance 1798 A. D.

These prophecies plainly show that Daniel saw by Revelations, the kingdom of Christ set up under the reign of God's law, that he saw the means by which it was carried to a position whence Christ could reign in person, viz: an aggressive church; that he saw the instruments through which the church worked; the Bible and missionary, that he saw the Pope finally and forever deprived of temporal power; that he saw the millenium began, and finally that God showed him the kingdom after time.

PART SECOND.

Imagery and Figures of Each Vision Explained.

Having given a compendium of Revelations, and its plan or scheme, it now remains only to explain its imagery and figurative language—the third strand in the guiding chord, see introduction--when any one having a tolerably fair secular and religious historical knowledge, can easily understand this, the grandest, the most beautiful, and to us, if such a remark may be made, the most important of the prophetical books.

DIVISION I,

Figures and Imagery Explained,—Admonitory Division, Chapter I, II, III.

VISION I, CHAPTER I, II, III.

Verse 1. God gave this Revelation to Christ, to show to his servants things which must shortly come to pass. So we see Revelations was not to be a sealed book, but was given for us to understand. Christ sent the Revelation to St. John by the hand of his angel, or prophecy. Blessed is he that readeth and keepeth the words of this prophecy, for the time is at hand —the first events were even then transpiring.

Verses 4-15. John was in the spirit on the Lord's day—our Sunday—and heard behind him a great voice as of a trumpet—trumpets are used to call men to act, and this voice called St. John to recieve, write and send to the seven churches in Asia the Revelations of St. John. The voice was behind him, because Christ came to inform the church that the kingdom must be set up through their own patience and labor for him. Until now they had believed that he would miraculously set it up by the power of God. This was Christ's kingdom coming in a different way from which they were looking, or from behind. John tutned to see who had spoken and saw seven golden candlesticks—the seven churches in Asia and called candlesticks, because the office of a church is to hold up to the world the light of the word of God, and golden because of the peculiar fitness of the church for this work. In the midst of the candlesticks John saw Christ, clad with authority and power for the work of taking the world and setting up the kingdom. He was girt about the breasts,—the reputed seal of the passions—with the golden girdle of love. His head and hairs—thoughts and acts—were white as wool or snow, i. e. perfectly righteous; his eyes like a flame of fire—to see and

destroy sin and the sinner if incorrigible,—his feet like fine brass, as if they burned in a furnace, that is his means of progression in taking the world, viz: the church was precious like brass in that it was perfectly adapted to the work, and because of its holiness. That they burned as in a furnace, meant that the church in doing his work would pass through the furnace of affliction. His voice as the sound of many waters. The church in its office of proclaiming the gospel, is His voice or spokesman, and it should preach the gospel in every tongue, and its ministers be of everg people—i. e. waters—under heaven.

Verse 16. Christ had in his right hand seven stars—the ministers or heads of the seven churches in Asia. Out of his mouth went a sharp two edged sword—the sword which the spirit wields is the word of God,—one edge is to convert sinners with and the other to destroy them if incorrigible. His countenance shone as the sun in its strength, i. e. in Christ was the light that was to illuminate the spiritual darkness of the world and bring the perfect day of obedience to the law of God. That the seven stars were in his right hand meant that Christ was going to immediately throw them into the action; i. e. the preaching of the word, by which the kingdom should be set up was to commence at once. The whole picture is, Christ in the midst of His church, his means of action, armed with his weapons of war, about to begin the contest for the government of the world.

Verses 17, 18, 19. John was greatly overcome by the vision but Christ laid his right hand—the hand of action—upon him and said, "Fear not, I am he that created all things, or the first, I am he that will survive all material things, therefore the last, and I am he that was resurrected from the dead, and I am alive for evermore and have therefore the power to accomplish all that I have undertaken; write fearlessly, therefore, all the words of the revelation I am about to make to you."

The remainder of this vision is easily understood. It admonishes the churches to holiness, as by that they were to win, and recites the rewards of dilligence and well doing in the cause of Christ, and the penalties for the reverse, even as a leader standing among his troops before the battle might say to one, "When the victory is won you shall have a kingdom, and you shall rule a city, and you shall be prime minister, etc.

The seven spirits before the throne, verse 4, is the spirit of God in the seven periods into which the three axial visions are divided. The white stone, Chap. II: 17, is equivalent to saying I will give him a new, pure heart with the name, child of God written in it. Death, Chap. II: 23, is spiritual death; the key of David, Chap. III, verse 7, is the messiah ship; pure gold verse 18, is pure holiness, and white raiment is righteousness.

DIVISION II.

Time Historical Division--Chapters IV, XX.

TEN VISIONS, THREE OF WHICH ARE AXIAL.

In this division Babel is dominant until 1798, Armegeddon dominated afterwards. (Before reading farther see dictionary of typical nnmbers at end of key.)

Vision 1, Chap. IV.

Verse 1-3. Again the trumpet calls John to act. Come up hither, into the spirit, and I will shew thee things which must be hereafter. John went up, the door of Revelation verse 1, was opened in heaven and he saw a throne set, and on the throne one sat, God, the power that was to bring success and victory, and therefore the jewel of salvation, which fact is described in verse 3 by saying that he was like a jasper and a sardine stone to look upon. Round about the throne a rainbow. God's promise that the church should no more be overwhelmed by the deluge of sin, but should be victorious over sin and opposition. Like an emerald—i. e. a precious promise.

Verse 4. In the economy of the church God provided places for twelve tribes and twelve apostles, the first twelve to be the ministers and custodians of the gospel in the old dispensation, and the gates of the new dispensation; and the second twelve to be the first ministers of the new dispensation, and the foundations of its ministerial system. These places were the seats, and they who sat upon them, the twelve tribes and the twelve apostles. These elders were clothed in white—ie. righteousness—and wore crowns of gold—were invested with necessary and valuable authority to rule in the church

Verse 5. Out of the throne proceeded lightnings—acts—thunderings—mighty, unmistakable declarations, commands, etc.—and voices. These were for proclamation, to declare the future. to sentence, to command, reward, etc., ie. the voice of a throne. And seven lamps of fire—God's spirit as it acted on humanity during the seven periods, and called lamps of fire because they would burn up sin either through conversion, or by destroyiug the sinner if incorrigible.

Verse 6. Before the throne a sea of glass. Sea means humanity bounded by the shores of government, or of time. This sea is the humanity on which the seven lamps of fire were to act. It is said to be glass, because one can see through glass, and God enabled John to see the future of this humanity as through clear glass. And in the midst of the throne four beasts. These were the cherubim, viz: the law, the sacrifice, and the churches of the old and the new dispensation, called beasts because the vehicles or means by which God brought salvation to men. As the action of these beasts toward

humanity depended entirely on whether they accepted the sacrifice and became God's children, or the reverse, these beasts were equipped with eyes to observe their actions.

Verse 7. The law alone devours the sinner like a lion; the calf represents the animal sacrifices of the church of the old dispensation; the face of a man stands for the sacrifice which Christ made for sin, and the Christian church is like an eagle in two respects; first it swoops down on sin like an eagle on the prey, and second in its powers of flight as shown on the day of Pentecost, when with one swoop of its wings it carried the gospel to earth's remotest bounds. In short, its mission is to be a carrier of the gospel, and it has grandly performed its mission.

Verse 8. The four beasts had each of them six wings. The two cherubim, or beasts, that stood on the ends of the mercy seat—i. e. the law and the sacrifice—had but two wings each. These were for flying. As law flew to devour the sinner, sacrifice flew to offer herself in his place; their inner wings met, law was satisfied and beneath their outstretched wings man saw the mercy seat. But when occasion required the cherubim had more wings. Thus in Isaiah, Chap. VI, where the prophet was sent to an incorrigible people who were to be destroyed, they had six wings each; two to cover their feet, i. e. God would remove his church from those people, two to cover their face, i. e. God no longer extended his mercy to them but would pour out wrath, and two for flying as usual. The beasts of verse 8 were similarly equipped and for the same purposes. During the persecutions related of in Revelations, God took the church from her persecutors at one time, for 1260 years, i. e. the woman—the church—fled into the wilderness for that length of time, then the beasts covered their feet. When the vials of wrath were poured out, the woes descended and mercy was no longer granted, they covered their faces—and were full of eyes within. These observed the justice of their own actions toward men, or tersely said they looked within. If men accepted the sacrifice, God granted them life and the beasts cried: "Holy! holy! Lord God Almighty, thou hast granted mercy and yet regarded the sacredness of law." If they spurned the sacrifice and died, they still cried, "Holy! Lord God Almighty, he has sinned and must die." In short, the institution of the law, the sacrifice, and the church for the salvation of men, who were at enmity with God, attests continually to his goodness, mercy and holiness.

Verses 9-11. And when those beasts give glory to him who sat on the throne, the four and twenty elders cast their crowns, etc. That is they laid their authority at his feet and

said: "In thy acts toward men, we claim no authority, of right, but hold it for thy pleasure, for like thy other creatures we were made for thy glory."

The view given in Chap. IV is that of God seated on his throne supported by the beasts, which made it possible to establish a throne among men, and surrounded by the ministry of the church—the elders—through whom it was and is to be established, having the humanity among whom he will establish his throne—i. e. the sea of glass—before him, and about to give his revelation to Christ—the lamb—verses 5-7 of Chap. V—who sent and signified it by his angel prophecy to his servant John. See Chap. I: 1.

Chapter V.

Verse 1. And I saw in the right hand of him who sat on the throne a book. He who sat on the throne was God, and and the book the story of the setting up of the kingdom, made known before hand through Revelations. Each seal was the history of the kingdom in a certain division of time, and the writing on the back side the story of the kingdom after time.

Verse 2. I saw a strong angel, etc. The angel was the church in its anxious desire to know its future, asking, who can tell the future?

Verse 3. No man could tell anything about the future of the church and the world, or even see the future.

Verse 4. John wept because the future was veiled, and his sorrow was general in the church at that date of its history.

Verse 5. The name of this elder was Levi. To them it was given to deliver the oracles of God. The lion of the tribe of Judah is Christ. He prevailed to open the book, or tell the future of the church, because he had undertaken the work of reedeeming the race, and everything necessary to that work was delivered into his hands, and revelation was one of these necessary means.

Verse 6. This lamb was Christ, standing among his cherubim and the elders. The horns represent his power to forward his church during the seven periods, and his eyes his ability to foresee the future during the seven periods. They are, therefore, prophetical organs.

Veres 7-11. Christ took the book—i. e. received his revelation from God as stated in Chap. I: 1—and when he had so done, the church, its institutions, vehicles, etc., fell down and worshipped Christ with prayer and praise, and every creature God had made, gave to him glory, honor and praise, veres 13-14.

Chapter VI.—The Seals.

SEAL I.—THE CHRISTIAN CHURCH GOING OUT TO BATTLE.

Verse 1. The opening of the first seal marks the beginning of Christian church history. It is that period in which

the apostles and early christian ministers preached the gospel, and may be said to date from the day of Pentecost.

Verse 2. The white horse is the Christian church, Christ is his rider and the gospel the bow. The crown is the insigna of Christ's kingship; and he and the church went forth conquering, and to conquer, i. e. his career was to be one of unbroken success, and it is a significant fact that the white horse and his rider have never been worsted in battle, or ever received a check, and neve will until the last foe is swept from the field.

The beast who says come and see, is the Christian church, or flying eagle, and the voice is said to be like thunder, to indicate that the church began its onslaught on Babel openly and boldly—not covertly or timidly—i. e. their attack was with the noise of thunder.

Seal 2.--Pagan Persecutions.

Verses 3-4. The second seal is the second period in the history of the church. It is the period of general pagan persecution. It began with the stoning of Stephen and continued under the Roman emporers until about the time of Constantine, at which time Satan ceased from open warfare and sought to destroy the Christian church by corrupting her doctrines. During this period Christ's followers were slaughtered like animals, giving their bodies a sacrifice, rather than renounce the gospel. The beast who said, come and see, was the church of the old dispensation whose animal sacrifices to keep the gospel before the world were similar to the sacrifice which the early christians made of their bodies for the same purpose. The great sword was persecution.

Seal 3.--Catholicism.

Verses 5, 6. This is the third period of church history. The black horse is the Catholic church and faith, which Satan now used as a means—beast—with which to oppose the Christian church, the first beast—paganism—having failed. The balances are the insigna of a merchant and signify that the Catholic clergy made merchandise of what purported to be the grace of God.

Verse 6. The voice in the midst of the four beasts, is the voice of the Catholic clergy. They are in the midst of the four beasts because they intrenched themselves for purposes of gain in the midst of the law, the sacrifice, and the two churches of the old and the new dispensations. A measure of wheat for a penny, etc., means: We will sell a measure of grace for money and see that you do nothing to take from us —the clergy—the oil and the wine.

Seal 4.--Spiritual Sickness and Death.

Verses 7, 8. During this the fourth period, the effect of the apostate religion of the Catholic church, the black horse is seen. The result of accepting it was spiritual sickness, which is represented by the pale horse. Death sat on the horse, or in plain terms, this spiritual sickness resulted in spiritual death. Hell followed with him. The social and religious state of these people became such that it is likened to hell. And power was given them, etc., means that these spiritually dead people instituted the papal persecutions against the Christian church. These extended over the fourth part of the earth, and were the most dreadful the church has ever known. The beast who said, come and see, was law. The meaning is this: See how these people spurn the sacrifice and crucify Christ anew in the person of his followers and thus expose themselves to the vengeance of the law.

Seal 5, Justice Demanded.

Verses 9–11. In this period the souls of those who had been slain for Christ sake demanded justice. In other words the influences that brought the reformation, the cleansing of the sanctuary, which began about 1750 A. D. and the dominance of the gospel, by which opposition is to be destroyed, began powerfully to work. Vengence came at the end of the fifth seal when the Pope was taken by Bonaparte, the 1260 years of papal dominance ended, and Armageddon became dominant in the earth. These souls are said to be under the altar, because the altar represents justice—i. e. the victim was burned on the altar to satisfy the demands of justice. These souls had been sacrafiсed unjustly, but they were covered by the altar—justice—and due vengence would be taken for their blood. White robes means their cause and demands were adjudged just, but those demands would be fully satisfied later on, when the cup of iniquity of the papacy was full.

Seal 6—Armageddon or Empire of the Gospel Becomes Dominant.

The sixth Seal or period began 1798 A. D., and from that date to the end of the world of opposition—not the end of the mundane sphere—is called in verse 17 the great day of God's wrath, because it has been, and is to be, one unbroken period of the destruction of wrong. How much wrong has been broken down since the sixth seal was opened. Atheism has fallen, the papacy has been reduced to the condition of a decrepit giant. The doctrine of the divine right of kings is no longer accepted. American slavery, the slave trade, and Russian serfdom have been destroyed. Mohamedism is being dried up, and the continents that sat in the region of the valley

and the shadow of death, have been lighted up by the risen sun of the gospel, while there are but few places in the world where free thought, free speech, and the right to worship God according to the dictates of one's own conscience, is not guaranteed to men; and not yet has the great Armageddon ceased to destroy that which is opposed to God, till every wrong has ceased, until every government of men is stamped out beneath its iron heel, and the government of Christ extends over the whole earth.

Verse 12. While the whole period covered by the sixth seal is a series of earthquakes by which wrong is shaken down and engulfed, St. John probably refers to that tremendous earthquake at its close when all the governments of earth will fall.

Verse 13. The heavens of this verse represents the government of Babel, and that it departed as a scroll when it roiled together, means that it was gradually, though rapidly demolished, as a scroll is gradually rolled up. The sun, moon and stars represent the lights of that government. These disappeared and it was left in darkness. Mountains and Islands are empires, and smaller governments.

Verse 15 and 16. Those who tried to hide from the wrath of the lamb, were those of every station in life who were opposed to right, and not God's people. These were assisting in the destruction of wrong, i. e. were the means by which God wrought its destruction.

Verse 17. Means who that is opposed to God will be able to stand in this day.

Seal 7—Millenium Begins—Chap. VIII.

Verse. 1. And when he had opened the seventh seal there was silence in heaven about the space of half an hour, i. e. St. John received no more visions for about two weeks.

Vision Two, Division 2, Chapter VII.

(Companion Vision to Vision of the Seals.)

This vision is interpolated between the sixth and seventh seals of vision 1, division 2, probably to satisfy St. John's curiosity as to what means should give the church so much trouble,—as related in the seals—and to let him know what the outcome should be. So he is shown the opposition—the four angels—the means by which they were restrained and the kingdom forwarded,—the angel from the East,—and the Christian Church in its triumph.

Verse 1. John is shown the four angels of opposition, paganism, Catholocism, Atheism, and Judaism, holding back the gospel winds that they should not blow on the earth.

Verse 2. The angel ascending from the East is the Christian Church. It has always combated every form of opposition to the gospel. It is said to be ascending from the East, because constantly growing in size and power.

It is called the angel from the east, because when Adam and Eve were expelled from the Garden of Eden, God placed cherubim wth a flaming sword which turned every way, at the east of the garden, to keep the way of the tree of life. Not to keep men from the tree of life—the tree of life is perfect works, likened to a tree because it has its different departments of work, as a tree has its several branches—but to make a gateway through which they could come to the tree of life, and into the privileges of God's government and yet the sacredness of law be observed. These cherubim were the law and the sacrifice. Outside the garden man would inevitably be slain with the flaming sword, vengeance of the law, but inside they were safe. The Christian Church was instituted to invite men to come to the privileges of God's government through this eastern gate, or by the mercy seat which was between the cherubim. It is therefore the angel of the eastern gate, or of the law, the sacrifice, and the mercy seat. This angel combated the four angels of opposition successfully and in the remainder of this chapter the measure of its success is given by exhibiting to St. John the Church in its triumph. He is shown the Church in its two divisions, ministers and members.

Ministers.

Verses 4-8. The expression 144,000 does not mean that only that number were saved of all Israel, but this: The gospel was, in the Mosaical dispensation, delivered into the care of the twelve tribes of Israel. They were made its mini ters and custodians. Under the Christian dispensation the gospel was given into the care of the twelve apostles. These through their preaching greatly multiplied the number of ministers or the first twelve, that is multiplied twelve by twelve=144. 10 is used in the Bible as the measure of perfection—i. e. the ten commandments were the measure of moral perfection. A cube is perfect from every side and the cube of 10=1000. 144,000 means therefore the Christian ministry, perfect in every point of view, which, as they dared and suffered everything for Christ's sake and the gospel's, is a perfect description of them.

Membership.

Verses 9, 10. The innumerable company is the membership of the Church. The remainder of the chapter is easily

understood. It shows the angels standing around the throne worshipping God for that his Church was built up in the earth, and an explanation by one of the elders, verse 13-17, of the innumerable company.

Vision 3.--The Trumpets.--Chap. VIII-IX.

(Second Axial Vision.)

Numbers X, 1-2. "And the Lord spake unto Moses saying, Make thee two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly and the journeyings of the camp." We see therefore the trumpet was used to call men to action.

Chart of Axial Visions and Periods.

	BABEL.			
Pagan beast.....	Seal 1	Trumpet 1	Vial 1	Period 1
	Seal 2	Trumpet 2	Vial 2	Period 2
Catholicism.....	Seal 3, 538 A. D.	Trumpet 3	Vial 3	Period 3
	Seal 4	Trumpet 4	Vial 4	Period 4
Atheism.....	Seal 5	Trumpet 5	Vial 5	Period 5
1798 A. D.....	ARMAGEDDON.			
Judaism.....	Seal 6	Trumpet 6	Vial 6	Period 6
	Seal 7	Trumpet 7	Vial 7	Period 7
Millenium.....	Comp Vision 1 General History.	Comp. Vis 2 What men did.	Comp. Vis 4 What God did.	

The vision of the trumpets relates what men did for or against the gospel during the seven periods. The five angels who first blew were from the opposition, and therefore the devil's angels. The sixth and seventh angels were God's and called men to put down wrong.

Verse 2. The five who first blew, represent the opposition, and their trumpets blasts the calls the opposition made in each period for men to help destroy the gospel. The sixth and seventh angels are the Christian church in tne sixth and seventh periods, and their trumpets blew to call men to destroy opposition to God.

Verse 3. This angel is the Christian Church and the altar at which he stood is the altar of sacrifice and this figure of speech represents that the early Christian Church stood ready to sacrifice itself in the cause of Christ. A censer is used to burn incense in. It is here made an image of, or represents the hearts of the members of the Church in apostolic times. Incense represents the holiness, zeal and ardor of the followers of Christ at this period, and the verse in ordinary English

means that the early Christians were ready, willing and anxious to sacrifice themselves to advance Christ's kingdom and that their hearts burned with this zeal and ardor, and that when they prayed to God they offered up this incense —i. e. their zeal and ardor on the golden altar of prayer, the second altar of verse 3.

Why the Five Blew.--Angels of Babel.

The reason the opposing angels blew was that God's people were praying too much to suit the world. The Christian Church—the angel, Chap. VIII, 3—stood at the altar in season and out of season, and sent up its earnest petitions for the success of Christ's cause. God heard its prayers—i. e. the smoke off the altar ascended up before God out of the angel's hand—then the angel—the church—began to cast fire from the altar into the earth. That is the Christian ministry preached far and wide that paganism and all other forms of wrong must go down, and Christianity and right take their place. This alarmed the pagan world; they sounded the trumpet for men everywhere to come help destroy Christianity. There were voices—consultations—thunderings—threatenings—lightnings—action—and a great earthquake—i. e. paganism roused from the dreamy security of centuries into the most intense activity.

Trumpet 1.--Pagan Persecutions.

The hail, fire and blood of verse 7 represents the bloody pagan persecutions of the first centuries. These persecutions were general and are said, therefore, to be cast on the earth. The phrase, third part, so persistently used in this vision, means this: The temple had three divisions, the holy of holies, the holy place, and the court. Those who in worship got no closer to God than the court, might well be classed as having very little, if any, religion and could easily be turned from the worship of God. These are the third part of men mentioned so often in this vision. See Chap. XI, 2. Trees mean ministers and prominent Christians; grass means weak Christians. During these persecutions all the ministers and prominent Christians belonged to the third part, and all weak Christians, no matter where they belonged gave up their religion.

Trumpet 2.--The Romam Government Assists.

Verse 8. This trumpet summoned the Roman government —the great mountain—to crush the Christian Church, persecution without government aid having failed. Under its bloody persecutions all who had spiritual life among men—i. e. in the sea which means humanity, but failed to seek help and support by becoming members of Christ's church and

consorting with its brotherhood, died spiritually, and all the ships — i. e. those who carried the gospel on the sea—humanity but were not of the regular authorized ministry, or belonged to the third part, or court, were destroyed. The sea is said to become blood by a third part because all who were not true Christians among men, or in the sea, joined in these bloody persecutions against true Christians —i. e. the hearts of the third part became blood-thirsty.

But those two trumpets failed and Satan gave up open warfare and resorted to policy. He organized the Catholic Church to preach polluted doctrines and thereby destroy the Church of Christ.

Trumpet 3.—Catholicism.

The great star of verse 10, is Paganism. It had been very high up—i. e. had been the universal, dominant faith of the world for centuries, now it falls from this proud height—heaven—and condescends to become a factor in the Catholic faith, a polluting element in the fountains of the gospel. It burned as a lamp—i. e. pretended to be gospel light. This star fell onto the third part of the rivers and fountains—that is on the rivers and fountains of the court or third part. Rivers mean conductors of doctrine, therefore ministers, teachers, religious books, the forms and ceremonies of the Church, etc., through which doctrine is conveyed to men. Fountains are sources of doctrine; waters are doctrines.

Verse 11. This star is called wormwood. That is the doctrines of Paganism were bitter, bloodthirsty, lacking the sweetness of love, and they made the waters of the gospel bitter when mixed with them, so that whoever drank of the mixture died spiritually. Note. The tenets of Paganism mixed with Christian doctrine formed the Catholic faith.

Trumpet 4.—Spiritual Darkness.

Verse 12. The fourth angel, the Catholic church, sounded to obliterate all the light of the gospel sun, the reflected light of the Church—the moon—and the stars, or ministry. This the third part, or court, agreed to. The third part of the luminaries of the gospel are therefore said to be darkened.

Verse 13. This angel was prophecy. The three succeeding trumpets each brought a woe to opposers of the gospel, called here the inhabiters of the earth.

Trumpet 5.—Chap. IX.—Great Clerical Oppression.

This trumpet ushers in the first woe, great clerical oppression. The star of verse 1 is the Catholic Church. It had posed as the Church of God and demanded the most rigorous works to gain his favor, but now it falls from this and sells indulgences to commit crime. The infamous Tetzel had

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Vision 1, Chap. IV.

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Verse 8. The four beasts had each of them six wings. The two cherubim, or beasts, that stood on the ends of the mercy seat—i. e. the law and the sacrifice—had but two wings each. These were for flying. As law flew to devour the sinner, sacrifice flew to offer herself in his place; their inner wings met, law was satisfied and beneath their outstretched wings man saw the mercy seat. But when occasion required the cherubim had more wings. Thus in Isaiah, Chap. VI, where the prophet was sent to an incorrigible people who were to be destroyed, they had six wings each; two to cover their feet, i. e. God would remove his church from those people, two to cover their face, i. e. God no longer extended his mercy to them but would pour out wrath, and two for flying as usual. The beasts of verse 8 were similarly equipped and for the same purposes. During the persecutions related of in Revelations, God took the church from her persecutors at one time, for 1260 years, i. e. the woman—the church—fled into the wilderness for that length of time, then the beasts covered their feet. When the vials of wrath were poured out, the woes descended and mercy was no longer granted, they covered their faces—and were full of eyes within. These observed the justice of their own actions toward men, or tersely said they looked within. If men accepted the sacrifice, God granted them life and the beasts cried: "Holy! holy! Lord God Almighty, thou hast granted mercy and yet regarded the sacredness of law." If they spurned the sacrifice and died, they still cried, "Holy! Lord God Almighty, he has sinned and must die." In short, the institution of the law, the sacrifice, and the church for the salvation of men, who were at enmity with God, attests continually to his goodness, mercy and holiness.

Verses 9-11. And when those beasts give glory to him who sat on the throne, the four and twenty elders cast their crowns, etc. That is they laid their authority at his feet and

said: "In thy acts toward men, we claim no authority, of right, but hold it for thy pleasure, for like thy other creatures we were made for thy glory."

The view given in Chap. IV is that of God seated on his throne supported by the beasts, which made it possible to establish a throne among men, and surrounded by the ministry of the church—the elders—through whom it was and is to be established, having the humanity among whom he will establish his throne—i. e. the sea of glass—before him, and about to give his revelation to Christ—the lamb—verses 5-7 of Chap. V—who sent and signified it by his angel prophecy to his servant John. See Chap. I: 1.

Chapter V.

Verse 1. And I saw in the right hand of him who sat on the throne a book. He who sat on the throne was God, and and the book the story of the setting up of the kingdom, made known before hand through Revelations. Each seal was the history of the kingdom in a certain division of time, and the writing on the back side the story of the kingdom after time.

Verse 2. I saw a strong angel, etc. The angel was the church in its anxious desire to know its future, asking, who can tell the future?

Verse 3. No man could tell anything about the future of the church and the world, or even see the future.

Verse 4. John wept because the future was veiled, and his sorrow was general in the church at that date of its history.

Verse 5. The name of this elder was Levi. To them it was given to deliver the oracles of God. The lion of the tribe of Judah is Christ. He prevailed to open the book, or tell the future of the church, because he had undertaken the work of reedeeming the race, and everything necessary to that work was delivered into his hands, and revelation was one of these necessary means.

Verse 6. This lamb was Christ, standing among his cherubim and the elders. The horns represent his power to forward his church during the seven periods, and his eyes his ability to foresee the future during the seven periods. They are, therefore, prophetical organs.

Veres 7-11. Christ took the book—i. e. received his revelation from God as stated in Chap. I: 1—and when he had so done, the church, its institutions, vehicles, etc., fell down and worshipped Christ with prayer and praise, and every creature God had made, gave to him glory, honor and praise, veres 13-14.

Chapter VI.—The Seals.

SEAL I.—THE CHRISTIAN CHURCH GOING OUT TO BATTLE.

Verse 1. The opening of the first seal marks the beginning of Christian church history. It is that period in which

the apostles and early christian ministers preached the gospel, and may be said to date from the day of Pentecost.

Verse 2. The white horse is the Christian church, Christ is his rider and the gospel the bow. The crown is the insigna of Christ's kingship; and he and the church went forth conquering, and to conquer, i. e. his career was to be one of unbroken success, and it is a significant fact that the white horse and his rider have never been worsted in battle, or ever received a check, and neve will until the last foe is swept from the field.

The beast who says come and see, is the Christian church, or flying eagle, and the voice is said to be like thunder, to indicate that the church began its onslaught on Babel openly and boldly—not covertly or timidly—i. e. their attack was with the noise of thunder.

Seal 2.--Pagan Persecutions.

Verses 3-4. The second seal is the second period in the history of the church. It is the period of general pagan persecution. It began with the stoning of Stephen and continued under the Roman emporers until about the time of Constantine, at which time Satan ceased from open warfare and sought to destroy the Christian church by corrupting her doctrines. During this period Christ's followers were slaughtered like animals, giving their bodies a sacrifice, rather than renounce the gospel. The beast who said, come and see, was the church of the old dispensation whose animal sacrifices to keep the gospel before the world were similar to the sacrifice which the early christians made of their bodies for the same purpose. The great sword was persecution.

Seal 3.--Catholicism.

Verses 5, 6. This is the third period of church history. The black horse is the Catholic church and faith, which Satan now used as a means—beast—with which to oppose the Christian church, the first beast—paganism—having failed. The balances are the insigna of a merchant and signify that the Catholic clergy made merchandise of what purported to be the grace of God.

Verse 6. The voice in the midst of the four beasts, is the voice of the Catholic clergy. They are in the midst of the four beasts because they intrenched themselves for purposes of gain in the midst of the law, the sacrifice, and the two churches of the old and the new dispensations. A measure of wheat for a penny, etc., means: We will sell a measure of grace for money and see that you do nothing to take from us —the clergy—the oil and the wine.

Seal 4.--Spiritual Sickness and Death.

Verses 7, 8. During this the fourth period, the effect of the apostate religion of the Catholic church, the black horse is seen. The result of accepting it was spiritual sickness, which is represented by the pale horse. Death sat on the horse, or in plain terms, this spiritual sickness resulted in spiritual death. Hell followed with him. The social and religious state of these people became such that it is likened to hell. And power was given them, etc., means that these spiritually dead people instituted the papal persecutions against the Christian church. These extended over the fourth part of the earth, and were the most dreadful the church has ever known. The beast who said, come and see, was law. The meaning is this: See how these people spurn the sacrifice and crucify Christ anew in the person of his followers and thus expose themselves to the vengeance of the law.

Seal 5, Justice Demanded.

Verses 9–11. In this period the souls of those who had been slain for Christ sake demanded justice. In other words the influences that brought the reformation, the cleansing of the sanctuary, which began about 1750 A. D. and the dominance of the gospel, by which opposition is to be destroyed, began powerfully to work. Vengence came at the end of the fifth seal when the Pope was taken by Bonaparte, the 1260 years of papal dominance ended, and Armageddon became dominant in the earth. These souls are said to be under the altar, because the altar represents justice—i. e. the victim was burned on the altar to satisfy the demands of justice. These souls had been sacraficed unjustly, but they were covered by the altar—justice—and due vengence would be taken for their blood. White robes means their cause and demands were adjudged just, but those demands would be fully satisfied later on, when the cup of iniquity of the papacy was full.

Seal 6—Armageddon or Empire of the Gospel Becomes Dominant.

The sixth Seal or period began 1798 A. D., and from that date to the end of the world of opposition—not the end of the mundane sphere—is called in verse 17 the great day of God's wrath, because it has been, and is to be, one unbroken period of the destruction of wrong. How much wrong has been broken down since the sixth seal was opened. Atheism has fallen, the papacy has been reduced to the condition of a decrepit giant. The doctrine of the divine right of kings is no longer accepted. American slavery, the slave trade, and Russian serfdom have been destroyed. Mohamedism is being dried up, and the continents that sat in the region of the valley

and the shadow of death, have been lighted up by the risen sun of the gospel, while there are but few places in the world where free thought, free speech, and the right to worship God according to the dictates of one's own conscience, is not guaranteed to men; and not yet has the great Armageddon ceased to destroy that which is opposed to God, till every wrong has ceased, until every government of men is stamped out beneath its iron heel, and the government of Christ extends over the whole earth.

Verse 12. While the whole period covered by the sixth seal is a series of earthquakes by which wrong is shaken down and engulfed, St. John probably refers to that tremendous earthquake at its close when all the governments of earth will fall.

Verse 13. The heavens of this verse represents the government of Babel, and that it departed as a scroll when it roiled together, means that it was gradually, though rapidly demolished, as a scroll is gradually rolled up. The sun, moon and stars represent the lights of that government. These disappeared and it was left in darkness. Mountains and Islands are empires, and smaller governments.

Verse 15 and 16. Those who tried to hide from the wrath of the lamb, were those of every station in life who were opposed to right, and not God's people. These were assisting in the destruction of wrong, i. e. were the means by which God wrought its destruction.

Verse 17. Means who that is opposed to God will be able to stand in this day.

Seal 7—Millenium Begins—Chap. VIII.

Verse. 1. And when he had opened the seventh seal there was silence in heaven about the space of half an hour, i. e. St. John received no more visions for about two weeks.

Vision Two, Division 2, Chapter VII.

(Companion Vision to Vision of the Seals.)

This vision is interpolated between the sixth and seventh seals of vision 1, division 2, probably to satisfy St. John's curiosity as to what means should give the church so much trouble,—as related in the seals—and to let him know what the outcome should be. So he is shown the opposition—the four angels—the means by which they were restrained and the kingdom forwarded,—the angel from the East,—and the Christian Church in its triumph.

Verse 1. John is shown the four angels of opposition, paganism, Catholocism, Atheism, and Judaism, holding back the gospel winds that they should not blow on the earth.

Verse 2. The angel ascending from the East is the Christian Church. It has always combated every form of opposition to the gospel. It is said to be ascending from the East, because constantly growing in size and power.

It is called the angel from the east, because when Adam and Eve were expelled from the Garden of Eden, God placed cherubim wth a flaming sword which turned every way, at the east of the garden, to keep the way of the tree of life. Not to keep men from the tree of life—the tree of life is perfect works, likened to a tree because it has its different departments of work, as a tree has its several branches—but to make a gateway through which they could come to the tree of life, and into the privileges of God's government and yet the sacredness of law be observed. These cherubim were the law and the sacrifice. Outside the garden man would inevitably be slain with the flaming sword, vengeance of the law, but inside they were safe. The Christian Church was instituted to invite men to come to the privileges of God's government through this eastern gate, or by the mercy seat which was between the cherubim. It is therefore the angel of the eastern gate, or of the law, the sacrifice, and the mercy seat. This angel combated the four angels of opposition successfully and in the remainder of this chapter the measure of its success is given by exhibiting to St. John the Church in its triumph. He is shown the Church in its two divisions, ministers and members.

Ministers.

Verses 4-8. The expression 144,000 does not mean that only that number were saved of all Israel, but this: The gospel was, in the Mosaical dispensation, delivered into the care of the twelve tribes of Israel. They were made its ministers and custodians. Under the Christian dispensation the gospel was given into the care of the twelve apostles. These through their preaching greatly multiplied the number of ministers or the first twelve, that is multiplied twelve by twelve=144. 10 is used in the Bible as the measure of perfection—i. e. the ten commandments were the measure of moral perfection. A cube is perfect from every side and the cube of 10=1000. 144,000 means therefore the Christian ministry, perfect in every point of view, which, as they dared and suffered everything for Christ's sake and the gospel's, is a perfect description of them.

Membership.

Verses 9, 10. The innumerable company is the membership of the Church. The remainder of the chapter is easily

understood. It shows the angels standing around the throne worshipping God for that his Church was built up in the earth, and an explanation by one of the elders, verse 13-17, of the innumerable company.

Vision 3.--The Trumpets.--Chap. VIII-IX.

(Second Axial Vision.)

Numbers X, 1-2. "And the Lord spake unto Moses saying, Make thee two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly and the journeyings of the camp." We see therefore the trumpet was used to call men to action.

Chart of Axial Visions and Periods.

	BABEL.			
Pagan beast.....	Seal 1	Trumpet 1	Vial 1	Period 1
	Seal 2	Trumpet 2	Vial 2	Period 2
Catholicism.....	Seal 3, 538 A. D.	Trumpet 3	Vial 3	Period 3
	Seal 4	Trumpet 4	Vial 4	Period 4
Atheism.....	Seal 5	Trumpet 5	Vial 5	Period 5
1798 A. D.....	ARMAGEDDON.			
Judaism.....	Seal 6	Trumpet 6	Vial 6	Period 6
	Seal 7	Trumpet 7	Vial 7	Period 7
Millenium.....	Comp Vision 1 General History.	Comp. Vis 2 What men did.	Comp. Vis 4 What God did.	

The vision of the trumpets relates what men did for or against the gospel during the seven periods. The five angels who first blew were from the opposition, and therefore the devil's angels. The sixth and seventh angels were God's and called men to put down wrong.

Verse 2. The five who first blew, represent the opposition, and their trumpets blasts the calls the opposition made in each period for men to help destroy the gospel. The sixth and seventh angels are the Christian church in tne sixth and seventh periods, and their trumpets blew to call men to destroy opposition to God.

Verse 3. This angel is the Christian Church and the altar at which he stood is the altar of sacrifice and this figure of speech represents that the early Christian Church stood ready to sacrifice itself in the cause of Christ. A censer is used to burn incense in. It is here made an image of, or represents the hearts of the members of the Church in apostolic times. Incense represents the holiness, zeal and ardor of the followers of Christ at this period, and the verse in ordinary English

means that the early Christians were ready, willing and anxious to sacrifice themselves to advance Christ's kingdom and that their hearts burned with this zeal and ardor, and that when they prayed to God they offered up this incense —i. e. their zeal and ardor on the golden altar of prayer, the second altar of verse 3.

Why the Five Blew.--Angels of Babel.

The reason the opposing angels blew was that God's people were praying too much to suit the world. The Christian Church—the angel, Chap. VIII, 3—stood at the altar in season and out of season, and sent up its earnest petitions for the success of Christ's cause. God heard its prayers—i. e. the smoke off the altar ascended up before God out of the angel's hand—then the angel—the church—began to cast fire from the altar into the earth. That is the Christian ministry preached far and wide that paganism and all other forms of wrong must go down, and Christianity and right take their place. This alarmed the pagan world; they sounded the trumpet for men everywhere to come help destroy Christianity. There were voices—consultations—thunderings—threatenings—lightnings—action—and a great earthquake—i. e. paganism roused from the dreamy security of centuries into the most intense activity.

Trumpet 1.--Pagan Persecutions.

The hail, fire and blood of verse 7 represents the bloody pagan persecutions of the first centuries. These persecutions were general and are said, therefore, to be cast on the earth. The phrase, third part, so persistently used in this vision, means this: The temple had three divisions, the holy of holies, the holy place, and the court. Those who in worship got no closer to God than the court, might well be classed as having very little, if any, religion and could easily be turned from the worship of God. These are the third part of men mentioned so often in this vision. See Chap. XI, 2. Trees mean ministers and prominent Christians; grass means weak Christians. During these persecutions all the ministers and prominent Christians belonged to the third part, and all weak Christians, no matter where they belonged gave up their religion.

Trumpet 2.—The Roman Government Assists.

Verse 8. This trumpet summoned the Roman government —the great mountain—to crush the Christian Church, persecution without government aid having failed. Under its bloody persecutions all who had spiritual life among men—i. e. in the sea which means humanity, but failed to seek help and support by becoming members of Christ's church and

consorting with its brotherhood, died spiritually, and all the ships — i. e. those who carried the gospel on the sea—humanity but were not of the regular authorized ministry, or belonged to the third part, or court, were destroyed. The sea is said to become blood by a third part because all who were not true Christians among men, or in the sea, joined in these bloody persecutions against true Christians —i. e. the hearts of the third part became blood-thirsty.

But those two trumpets failed and Satan gave up open warfare and resorted to policy. He organized the Catholic Church to preach polluted doctrines and thereby destroy the Church of Christ.

Trumpet 3.—Catholicism.

The great star of verse 10, is Paganism. It had been very high up—i. e. had been the universal, dominant faith of the world for centuries, now it falls from this proud height—heaven—and condescends to become a factor in the Catholic faith, a polluting element in the fountains of the gospel. It burned as a lamp—i. e. pretended to be gospel light. This star fell onto the third part of the rivers and fountains—that is on the rivers and fountains of the court or third part. Rivers mean conductors of doctrine, therefore ministers, teachers, religious books, the forms and ceremonies of the Church, etc., through which doctrine is conveyed to men. Fountains are sources of doctrine; waters are doctrines.

Verse 11. This star is called wormwood. That is the doctrines of Paganism were bitter, bloodthirsty, lacking the sweetness of love, and they made the waters of the gospel bitter when mixed with them, so that whoever drank of the mixture died spiritually. Note. The tenets of Paganism mixed with Christian doctrine formed the Catholic faith.

Trumpet 4.—Spiritual Darkness.

Verse 12. The fourth angel, the Catholic church, sounded to obliterate all the light of the gospel sun, the reflected light of the Church—the moon—and the stars, or ministry. This the third part, or court, agreed to. The third part of the luminaries of the gospel are therefore said to be darkened.

Verse 13. This angel was prophecy. The three succeeding trumpets each brought a woe to opposers of the gospel, called here the inhabiters of the earth.

Trumpet 5.—Chap. IX.—Great Clerical Oppression.

This trumpet ushers in the first woe, great clerical oppression. The star of verse 1 is the Catholic Church. It had posed as the Church of God and demanded the most rigorous works to gain his favor, but now it falls from this and sells indulgences to commit crime. The infamous Tetzel had

every sin in the catalogue priced—and extorts money for every religious service rendered, robbing men of their possessions, and holding over them the penalties ex-communication and the inquisition during time and purgatory and hell for the future, if they failed to meet the requirements of the Church. The key means the power given the papacy to create conditions on earth resembling those of hell.

Verse 2. Smoke means rendered visible, and the meaning conveyed here is, that through the oppressions of the clergy, and the doctrines they preached, the earth became visibly a hell. This smoke darkened the gospel sun, etc.

Verse 3. These locusts are the Catholic clergy, and they created conditions on earth which are compared to the sting of a scorpion.

Verse 4. It was commanded them not to hurt the grass, neither any green thing nor any tree; that is to hurt none of God's people spiritually, but only the godless, or Catholics.

Verse 5. They were not to destroy the unsealed, but to torment them for 150 years, which five months mean. The misery was so great that men ceased to value life; verse 6.

Verse 7. The clergy were as invulnerable as a war horse, and their attacks with all the celerity and fury of cavalry. Crowns of gold, means they were invested with authority which purported to be from God, or was golden. Faces like men—i. e. they were men—the clergy.

Verse 8. They came to the spiritually sick, as women come to the physically ill, with soft touch and gentle ministrations, but beneath were the teeth of the devourer.

Verse 9. They were as invulnerable as a mail clad warrior, and as well organized as an army of chariots.

Verse 10. Tails represent their power to oppress and persecute men temporally and physically. An example of their fearful power to sting is found in the Spanish inquisition. The power to oppress men was given them for 150 years.

Verse 11. The king over them was the devil, the great destroyer, which the names Apollyon and Abaddon mean.

Verse 12. The first woe is past when the period marked by this trumpet is ended, but the French revolution, and the final destruction of all rule but God's, the two other woes, are to come yet.

Sixth and Seventh Trumpets—God's Angels.

TRUMPET 6.—ARMEGEDDON, OR KINGDOM OF CHRIST, BECOMES DOMINANT.

Verse 13. The sixth angel is the Christian Church in its most general sense. The four horns of the golden altar means this church, and the voice that issues from them, is the voice of the Christian people of the world.

Verse 14. The river Euphrates means Mohamedism, especially in Turkey. Mohamedism had its birth near the Euphrates, and its seat is on that river, whence its name. The four angels are the four Christian powers, England, Russia, France and Germany, who are in treaty bound to protect Christians in the Ottoman Empire.

Verse 15. These angels were loosed, and we learn from Chap. XVI, 12 that they dried up, or gradually destroyed the Mohamedon religion and rule. This they have done, not only by their war-like power, but through the gospel they have sent, and through their civilizing influence.

We are told these angels were prepared for an hour, a day, a month, and a year, to slay the third part of men, or for 396 years. The third part of men means not only Mohammedans, in this place but all those in opposition to God the world over, as Buddahists, Confucists, paganists, etc. God had chosen these nations from the beginning of modern history to be his instruments in breaking down opposition to him, and this they have done either by sending out the missionary, through their civilizing influence, or through commerce and through war and diplomacy; and today their grasp is on the continents and islands of Asia and Africa. Their methods and their intentions have often been unjust, but they have been made God's instruments. He maketh even the wrath of man to praise him.

Verse 16. The four powers number about 200,000,000.

Verse 17. Horses represent the governments of the four powers. They are wealthy,—Jacinth. Vengence taking,—fire —destroying,—brimstone—governments. These qualities are their breast plates, or defense, and make them terrible. Those who sat on these horses, are those who have charge of these governments. The heads of the horses represent the intellectual or diplomatic policy, which is especially with weaker governments, to destroy and devour, i. e. annex.

Verse 18. By the fire, smoke,—visible influence of their power to destroy–and brimstone,–destruction,--Mohamedanism was dried up—gradually destroyed—and not only Mohammedanism, but heathenism in general.

Verse 19. By tails is meant their physicial power, viz: their armies, navies, etc. Their power was in their mouth, i. e. diplomacy—and in their tails,—warlike power. That these tails had heads, meant, that as the physicial power of these governments was to bite with, they were well equipped with biting organs, as armies, navies, etc.

Verses 20 and 21. It is here said that the heathen who were not killed by these plagues, did not give up their heathenism.

Trumpet 7.

DESTRUCTION OF ALL EARTHLY GOVERNMENTS.

This trumpet is not given in this vision, but in its second companion vision, Chap. XI: 15. It announced the fact that the kingdoms of the world had fallen, and Christ's kingdom had taken their place. The blowing of this trumpet will mark the beginning of the millenium.

Vision 4.—Chapter X.

FIRST COMPANION TO VISION OF TRUMPETS.

Verse 1. This angel is prophecy. The cloud that clothed him, is the veil that hides the future from mortal sight. The rainbow, like that of Chap. IV: 3, is the bow of promise. His face was as the sun—He had power to make the future perfectly light, or to tell all about it. His feet as pillars of fire, i. e. what he revealed was as pillars of fire to light God's people through the desert of time and the night of opposition to the Canaan of the church triumphant.

Verse 2. This little book was the story of the future, open because about to be revealed That his right foot was on the sea,—humanity—and his left foot on the earth, meant that his revelations told the future of both.

Verse 3. He cried loud, i. e., his revelation was very clear and distinct. We believe these thunders to be threatenings of wrath from God, but do not know, for this vision was given for St. John's benefit and he was not permitted to write it for the world, at least what the thunders said, see verse 4. They probably made it very plain to him that opposition would be destroyed.

Verses 5-7. This does not mean that the world will end when the seventh angel blows, but that time for opposition to the gospel, will end then, and the millenium, or Christ's government in its fullness begin.

Verses 8-9. The voice St. John heard from heaven, told him to get the little book and read it, i. e. eat it up. This he did, verse 10, and while it was very sweet to know the future, it made him feel very badly, because he now learned, for the first time, the part his people, the Jews, would take in opposing Christ, through the money power.

Verse 11. John had already received and written a general history, or prophecy,—the Seal,—now he was in addition to tell the world the contents of the little book, or in short to give this history more explicitly, and particularly.

Vision 5.—Chapter XI.

SECOND COMPANION VISION OF TRUMPETS.—CHAPTER XI.—FRENCH REVOLUTION.

Verse 1. This reed was like a rod because it measured the time of the affliction of the church. Its length was 1260 years of Catholic persecution. At the end of this time Babel ceased to dominate the earth, and Armageddon's dominance began. John was to measure the temple of God and its altar, because these represented true believers, and these would be those persecuted.

Verse 2. The court is the third part. It was not measured with the rod AFFLICTION, for it was given into the hands of the spiritual Gentiles—the Catholics—and therefore was not afflicted by them. These Gentiles were to tread the holy city—Christ's Church—under foot 1260 years—i. e , forty and two months.

Verse 3. The two witnesses,—Old and New Testaments—and the church with them, were to preach the gospel under affliction during this time, or sorrowing, as expressed by the word sackcloth. A thousand two hundred and three score days, is 1260 years, the same as forty and two months.

Verse 4. These two witnesses are the Bible of the Old and New Testaments.

Verse 5. Any one who opposes the teachings of the Bible brings on himself the vengence—fire—related therein.

Verse 6 means if men will not receive the bible, they shall receive no spiritual rain, the doctrines—waters—men set up in the place of those of the Bible will be bloodthirsty,—as witness, those of Atheism during the French Revolution—and they will bring upon themselves the plagues written therein, just as often as they reject it.

Verse 7. The beast that ascendeth out of the bottomless pit is Atheism, called so, because like hell, the doctrine of Atheism is no God. This beast was to kill the scriptures at the end of the 1260 years, which it did by getting the French Assembly to prohibit them.

Verse 8. This means their dead bodies should lie in the streets of Atheism, which was as stout in knowing not the Lord as Egypt, and as licentious as Sodom.

Verses 9 and 10. The Atheist world did make merry over the fall of the Bible, and during the three years and a half in which the decree remained in force they did not suffer it to be quietly forgotten,—i. e., put in graves—but held it up as an object of sport and ridicule.

Verse 11. Three days and a half—three years and a half—at the end of that time the decree prohibiting them was rescinded and the two witnesses stood on their feet to prophecy

with an hitherto unknown power, and clad in regal robes instead of sackcloth. Fear fell on their enemies for they saw they were deathless, and unconquerable.

Verse 12. This voice is the voice of God saying to the Bible, come up higher than you have hitherto been. In short the Bible and Church were no longer to prophecy in sackcloth, but hence-forward clad in regal robes of authority, and power. The great, dominant, ruling power under heaven, crushing and grinding to powder all other governments, every wrong, and every species of opposition. From hence, the Church was to be the mighty Armageddon, the Empire of the Gospel, Chap. XVI: 16. The sign of the son of man, Math. XXIV: 30, the government of the ancient of days,—law of God—Dan. VII: 9 and 10.

Verse 13. There was a great revulsion of popular opinion. Atheism fell, and infidel France, one of the ten horns of opposition, fell and became Christian France, i. e., the remnant were affrighted and turned Christians. Seven thousand men were slain. It is said that seven thousand prominent Frenchmen perished on the guillotine during the revolution; but be this as it may, we know God demanded exact justice for the sins of Atheism, or 7x10x10x10=7x1000=the Creator's perfect retribution, seven meaning the Creator, and 1000 perfect from every side.

Verse 14. The French Revolution was the second woe. The third woe will be at the end of the sixth Seal, as the revolution was at its beginning; it is said therefore, to come quickly. The third woe will be the destruction of the money power and the governments of Europe, and afterwards those of the world, as well as all opposition.

Verse 15. This Trumpet we have noticed in the vision of the Trumpets. It ushers in the millenium.

Verses 16-18 are easily understood; they are a song of thanksgiving to God that Has crushed out opposition and taken to himself the whole rule of the earth. The dead, verse 18, are the spiritually dead. The time of the reward of God's servants, means here the millenium.

Verse 19 describes the woes that will fall on opposers to the gospel when the seventh trumpet shall sound and the third woe fall. Then God will throw wide open the doors of the temple, that men may see the two cherubim, Law and Sacrifice standing on the ends of the mercy seat, and know that those who are then suffering the vengence of law, might have had mercy if they had only accepted the sacrifice.

Vision 6, Chaps. XII, XIII, XIV.

INTRODUCTORY TO VIALS.

This vision introduces the vision of the Vials of God's wrath, and justifies their being poured out by showing how the

enemies of Christ's Church deserve wrath. It exhibits the Christian Church in the form of a pure and benificent woman. This woman is followed and persecuted by three hideous beasts, the first of which designed to destroy her child—the Church in its extension—as soon as it should be born. The second tried to destroy it in its youth, and the third at its maturity. For doing this, God will utterly destroy them,—pour out the vials of wrath.

XII.

Verse 1. This woman was the newly organized Christian church. She was clothed with the Sun—i. e. was commissioned to dispel the world's spiritual darkness with the gospel. "Having the moon under her feet,"—the moon reflects the light of the sun, and thus illumines the night; likewise the Christian Church reflects the light of the gospel sun by her example—i. e., by her patience, goodness, charity, faith, etc. The twelve stars represent the twelve apostles, her light bearers, and they crown her head because they were the representatives of the authority of the Church.

Verse 2. The child is the Christian Church in its extension, and was given birth through the crying of the woman—i. e., through the preaching of the apostles.

Verse 3. This dragon is the first beast—paganism. The heads are the seven great empires: Egypt, Assyria, Babylon, Medo-Persian empire, Macedonian empire, Rome, and the Papacy. The ten horns are the ten states into which the Western Roman empire in Europe was divided. The seven great empires were the authorized heads of paganism, therefore, the crowns are on their heads.

Verse 4. Tail represents the persecuting power of paganism. With this tail, he drew all who worshiped in the court of the temple—the third part—called stars because Christians—and cast them down to the earth—caused them to renounce their Christianity. The dragon stood before the woman to destroy her child as soon as born—paganism tried to destroy the church in its infancy.

Verse 5. This child was no weakling, nor feminine in his character, but a born warrior. He was to rule all nations with a rod of iron—make them conform to the laws of God or destroy them. Her child was caught up to God and to his throne—i. e., because the special object of God's care and the agent of his government on earth throne.

Verse 6. The woman, it will be understood, represents the Christian Church in its doctrines and polity. After the Catholic Church was founded these could only be preserved in their purity by separating Christ's Church from it; God therefore, permitted the primitive Church to be driven into hiding;

there she fed on the bread of life and retained her spiritual health. A thousand two hundred and three score days—1260 years.

Verse 7. Heaven means that the battle was one observed of all eyes. Michael and his angels—Christ and his Church—worked to destroy paganism, and paganism and its emissaries tried to destroy the Church; and (verse 8,) were not successful, but were so badly beaten that paganism ceased to be the dominant ruling religion of the world—i. e., fell from its exalted position, or fell from heaven.

Verse 9. Satan had worked through paganism, and when it ceased to dominate the earth, his power to openly oppose the gospel fell with it—i. e., he was cast out into the earth.

Verses 10-12, is a song of thanksgiving that Satan is cast out, and a warning to the world that he will concoct another dreadful form of opposition to the gospel: viz, Catholicism.

Verse 13. When Satan saw he had no longer power to rule through paganism, he persecuted the woman which brought forth the man child. The woman represents the Church in its doctrines and polity. These Satan persecuted by polluting, or compounding with them, the doctrines and tenets of paganism, and forming the doctrines of Catholicism.

Verse 14. The woman fled into the wilderness that she might be nourished—strengthened in doctrine—for 1260 years while away from the wiles of Satan in creating apostacy. Time, times and half a time—1260 years.

Verse 15. Water means doctrine. The devil promulgated the polluted doctrines, which afterwards became the Catholic faith, that they might be accepted of men, and Christian doctrine be forgotten.

Verse 16. The earth helped the woman, that is the world at large accepted these polluted doctrines—swallowed them—with such avidity, that true Christians everywhere saw at once they could not be the doctrines of Christ. In this way the earth helped the Christian church—the woman—to preserve her doctrines pure.

Verse 17. Having failed in getting the church to accept these polluted doctrines the dragon went to make war against her seed—members of the church—through persecution.

Chapter XIII.

Verse 1. St. John stood on the sands of time which bound the sea of humanity, and saw the papacy rise from its waters. This beast had the same head and horns as paganism, but the crowns were now on the horns, i. e., the states of Europe were to be his crowned supporters now.

Verse 2. This beast had spotted doctrines, part Christian, part pagan, and was as crafty and cruel as a leopard. It had

feet like a bear—walked with a great length of the foot on the ground, or sought only temporal good. It had the mouth of a lion—was a great destroying power. The dragon gave him his power, his seat and great authority; i. e., the devil made Catholicism his agent to oppose the gospel, and gave him Europe, chiefly, for his seat, and endowned him with great authority.

Verse 3. This head—the papacy—was wounded as it were to death when Napoleon Bonaparte made the pope prisoner, 1798 A. D. The 1260 years of dominance ended then. His deadly wound was healed July, 1870, when the infallibility of the pope was proclaimed from the Vatican in Rome.

Verse 4. Men worshiped the beast, Catholicism, and through it the devil.

Verse 5. The Church of Rome claimed to be the true and only Church of God, and the Pope represented himself to be Christ's vicar on earth, and that to him were given the keys of the kingdom of heaven, and that he could therefore admit, or shut out, whom he pleased. Forty and two months mean 1260 years.

Verse 6. Not content with the blasphemy of saying that the Church of Rome was the Church of God, and the Pope his vicar, the papacy blasphemed by saying the Christian Church was of the devil, and Christ's followers heretics. God's tabernacle is God's government on earth, i. e., the Church.

Verse 7. It was given to him to persecute the saints even unto death, and power was given him over all of the civilized world.

Verse 8. Almost all men who were not true Christians, become Catholics.

Verses 9, 10. In these verses God announces the fact that this beast which was so terrible an instrument of destruction to the church, would be taken by it and destroyed, and that the saints knowing this, by faith in the revelations of God, could endure his persecutions with patience.

The Two Horned Beast Judaism.

Verse 11. This beast is Judaism. He is said to come up out of the earth because the Jews are scattered all over the earth. The two horns represent the typical sacirfices of the Mosaical church, and although it has the horns of the lamb, it is said to speak as the dragon, because it is now in opposition to God instead of being His Church, as formerly.

Verse 12. This beast exercises empirical power over the world a the papacy did, and in that it is an apostate power, similar to the papacy, and that it will have a head, whom it will claim to be the long looked for Messiah, it is so similar to the papacy, that when it causes men to worship it, it is said to cause them to worship the papacy.

Verse 13. Judaism—the money power—has already done great wonders. Fire means judgment, vengeance, and this beast has it in his power to create a financial panic at any time, to bring governments to the verge of bankruptcy, to stop the wheels of commerce and trade, when he desires to punish men for objecting to him, or when he thinks it necessary for his advancement.

Verse 14. By the miraculous things this beast can do he will deceive the world into thinking he is a necessity. In the sight, means in his own sight. When the world believes him a necessity, he will say to it, that it must make an image to the beast that had a wound by a sword and did live—the papacy—that is it will say to the world you must give to the Jews and their head empirical rule over the earth, temporally and spiritually, even as the papacy had empirical power over it. This is the image to the beast Catholicism.

Verse 15. Judaism—the money power—was successful in forcing this rule upon the world; or in other words gave life to the image, and when this was done, issued his command to men to worship the beast, or obey it, and as many as did not, he decreed they should be killed. He will kill men through business interests, and not by bloodshed.

Verses 16, 17. He causeth all men to receive his mark in their right hand or in their foreheads. That is they must work for him either with their hands or their head, or not work at all.

Verse 17. If men will not receive his mark, which means if they will not belong to the money power, he will not allow them to do business. Mark means that he who is marked belongs to the money power. Name means that he is a Jew, and number refers to wealth.

Verse 18. 666 is in the Roman system DCLXVI, the letters from which they formed their denominations, and by that system would read DENOMINATIONAL POWER, OR BEAST. In the Arabic system 666=2 which in the typical numbering of the Bible stands for MAN, multiplied by 3 which represents God, multiplied by the denominational ratio 100—10—1, and by this system would read MAN-GOD-POWER BY DENOMINATION—or wealth. Note.—If any doubt that two means man, three represents God, seven the Creator, four the law, the sacrifice and the two churches, etc., proof of the fact will readily be found in the measurements and numbering of the tabernacle, in which every factor necessary to the salvation of man is given by number.

Chap. XIV.—How Opposition Was Broken Down.

Chap. XIV tells the means by which wrong was destroyed, and right enthroned; viz., through the spread of the gospel,

and describes the harvest of holiness and the ingathering and destruction of the wicked.

Verses 1–5 shows us Christ and his ministry. The 144,000 are his ministry, the Lamb is Christ, Mount Sion is God's government on earth, viz., the church, and the name written in their forehead is CHILD OF GOD.

Verse 2. The voice is the sound of this ministry praising God and preaching the gospel. It is heard from heaven, because the gospel had now come to be the ruling power of earth —i. e., was exalted very high—and this voice comes from this ruling power. It is said to be as the voice of many waters, because this ministry was of all peoples, nations and tongues—i. e., waters—and as the voice of a great thunder, because their preaching now reverberated from pole to pole. John heard the voice of harpers. These ministers were expert musicians in the praise of God, and John heard their music.

Verse 3. The song was redemption and victory through Christ. They sung it before the throne of God, and before the four cherubim, and the four and twenty elders, through whom this salvation became possible. No man could learn that song unless he became one of the 144,000, or in short became one of Christ's ministry by precept, example or labor. Redeemed from the earth means redeemed from among men to preach the gospel, as the Levites were set apart to minister the gospel in the Mosaical dispensation. See Numbers, III, 12–13.

Verse 4. Women here are apostate religions. This ministry has not left the gospel to go after apostacy. They follow Christ wherever he goeth, i. e., wherever duty to Christ calls. They are the first fruits of the gospel, that is those to whom God reveals His will, and calls them to reveal it to others.

Verse 5. They are faultless before God.

What This Ministry Did—viz., Preach the Gospel.

Verses 6, 7. The angel of verse 6 is this ministry going everywhere, and to all people to preach the gospel. They are said to fly in the midst of heaven, because the kingdom of of Christ—Armageddon—rules the world, and no matter where they go, or to what people, they are under its protection and guidance.

Verse 7. The hour of His judgment has come—i. e., the time when God will utterly overthrow all opposition to him, therefore worship Him who made the sea—humanity—and the fountains of water—doctrines of the gospel.

Effect of Their Preaching.

Verse 8. An angel followed this ministry saying, Babylon —opposition to God's law—has fallen, and because she caused men to break God's laws.

Verses 9–11. A third angel, LAW, warns men that if they will oppose God, the inevitable result will be torment and destruction, even as Babylon has been destroyed.

Verse 12. The saints knowing that they who do well shall receive their reward in due time, and they who do ill receive judgments, can bear their afflictions with patience, and even with joy.

Verse 13. Knowing this, the saints can die in peace, and with joy, for if they have left God's work unfinished and apparently in jeopardy, their works do follow them, for God sees to it that His cause for which they labored is successful. They rest and their works, work for His cause.

Harvest of Holiness.

The preaching of the gospel by the ministry, verses 1–5, finally Christianized the whole earth, so that it was not only dominated by the gospel, but entirely under its rule, and ready for Christ to receive in person. The harvest of holiness was ripe, and the time had come for Christ to receive a holy world and begin the millenium.

Verse 14. Christ sat on the cloud. It was white because its rider came on a mission of peace, i. e., to receive His harvest. He was crowned, because the authorized receiver and owner of the harvest.

Verse 15. The temple represents here the government of God on earth, and those who worshiped in it, those who wished Christ to rule. These desired earnestly—cried with a loud voice—that Christ should take his government, even as the church does now desire the same, and is doing all it can to bring the government to a state in which Christ can accept it as perfect, or ripe.

Verse 16. He that sat on the cloud thrust in His sickle and the earth was reaped, i. e., Christ took the government from the hands of LAW—THE ANCIENT OF DAYS. Dan. VII, 13, 14, and the mellenium began.

Harvest of the Opposition.

Verses 17–20 relates that God destroyed all opposition to Him when Christ took the kingdom. The angel of verse 17 is Law. He came from out the temple, from the end of the mercy seat, to claim his harvest of vengeance.

Verse 18. This angel is Vengeance. He came from out the altar, because the altar represented justice, and justice demanded that these wicked receive vengeance. This angel cried to Law: "Reap the vine of the earth—opposition to God—for her clusters are fully ripe"—i. e., the cup of iniquity of the opposition was full. Grain is used to designate the righteous, because they will be garnered—saved—and grapes the unrighteous because they will be crushed—destroyed.

Verse 19. The wicked—opposition—were reaped and cast into the wine-press of the wrath of God, i. e., suffered the vengeance of the law of God.

Verse 20. The wine-press was trodden without the city—Babylon—because that city was destroyed and the opposition no longer had her support. Blood came out to the horse-bridles by the space of a thousand six hundred furlongs. The horse which trod the wine-press was retribution. The wicked had ridden the red horse of persecution to the bridle in the blood of the saints during the six periods. Now God rides the horse retribution the same depth in their blood, or to a full compensation. 1000 and 600 furlongs mean perfect retribution during the six periods, thus: 10 cube=1000 perfect retribution in width and depth and 100x6=600 perfect retribution in length or during the six periods.

The harvests here described are not at the end of the world but at the end of the world of opposition, just before the mellenium.

THE VIALS.

Vision 7, Chapters XV, XVI.—Third Axial Vision.

Chap. xv., verse 1. John saw another wonderful sight while in the spirit, viz,. seven angels having the seven last plagues, called last plagues not because they are sent out all together after the passage of all other events, but because they would be the last ever sent onto the earth; by them the power of sin would be forever broken. One plague comes in each period. The angels are, generally, the cause—i. e., actions of the wicked—which produce punishment and the vials are the effect or result of their wickedness—i. e., opposition.

Verse 2. Sea means HUMANITY, fire means VENGEANCE and glass can be seen through. Sea of glass mingled with fire means humanity writhing under the wrath of God, whose punishment St. John clearly saw as through glass. The righteous were not subject to this wrath—i. e., the pouring out of the vials—but stood on the sea above it, singing songs of praise to the justice and glory of God in that He judged the wicked.

Verse 5. The temple of the tabernacle of the testimony in heaven was opened, that the cherubim, Law and Sacrifice, might be seen. This temple was always opened when God poured out wrath, that it might be seen that the wicked could have had mercy by accepting the sacrifice, and that as they had not, their judgment was just.

Verse 6. These angels came out from the temple because Law was there and they obeyed his commands. That they were clothed in pure white linen means they were righteous in pouring out vengeance on these wicked opposers of the gospel. Golden girdles represent their perfect adaptability to pour out vengeance.

Verse 7. This beast was LAW. The vials are golden, because the punishment of the wicked is necessary and just—golden—when they are incorrigible.

Verse 8. Smoke means rendered visible, and the temple was so full of God's glory made visible to punish, that there was no room for any of these incorrigible ones to enter in to seek for mercy through the sacrifice. Their cup of iniquity was full, and they must take the penalty for their sins.

Chap. XVI.—Vial I.

Verse 1. This voice is the voice of God's justice.

Verse 2. The first angel poured his vial on the earth. He did this because opposition to the gospel in the first period was scattered, general, not under governmental supervision, therefore of the earth; therefore the penalty, which was a very grievous spiritual leprosy, falls on the earth or on these general persecutors.

Vial II.

Verse 3. The second period of persecution was by humanity—sea—bounded by the governmental shores of the Roman Empire—i. e., the pagan persecutions directed by the Roman government. The penalty falls on this sea, therefore, and it becomes so spiritually dead that nothing alive is left in it.

Vial III.

Verse 4. In the third period the doctrines of the Christian religion were polluted by an admixture of paganism. The penalty for polluting these doctrines—waters—is that the fountains, or sources of doctrine, and the rivers or channels through which they were conveyed to men were made bloodthirsty. The third vial is, therefore, poured out on the doctrines of the Roman Catholic church and the means by which they are conveyed to its devotees.

Verses 5, 6. The angel of the waters is the Christian church, God's means of disseminating the doctrines—waters—of the gospel.

Verse 7. The angel of the altar is justice. On the altar justice is satisfied.

Vial 4.

Verse 8. In the fourth period the papacy prohibited the Bible to the masses, and blotted out the gospel sun, moon and stars to the worshipers in the court, or the third part of men. The penalty, therefore, was the great misery that exists where there is no gospel light, which is here compared to being scorched by great heat.

Verse 9. Although men suffered so at this time, they did not repent.

Vial 5.

Verse 10. In the fifth period the devil came to earth to stay. He turned loose his agents, the Catholic clergy, to oppress the adherents of that church. The vial poured out in this period was the pain and damage this clergy, elsewhere described as locusts from the bottomless pit, inflicted on the adherents of the Catholic church in Europe--seat of the beast. This vial is elsewhere called the first woe.

Verse 11. These people still did not repent of their deeds.

Vial 6.

Verse 12. The sixth angel is the Christian Church in a general sense. The river Euphrates is the Ottoman Empire, called a river because a channel or conductor of the Mohammedan faith, and Euphrates, because Mohammedanism had its birth near that river, and because it is the river of the empire. The Christian people of the world called the powers to restrain Mohammedonism, and it has been gradually destroyed—dried up. God had it dried up that the way of the kings of the East might be prepared, or that the countries now under the Mohammedon faith might be Christianized, kings of the East meaning God's children, those who look toward the spiritual east, to see the luminary of spiritual day arise. Kings of the Law and Sacrifice, which, in the person of the cherubim stood at the east of Eden, and also on the ends of the mercy seat.

Verse 13. These three unclean frogs are three unlawful means which, after Mohammedanism is dried up, the money power will use to advance itself, and will be of such a character as to enlist the rich and powerful to oppose the reign of right and justice on the earth.

Verse 14. These spirits of devils go forth to the kings of the earth fo enlist them against the interests of the masses. They are called frogs, because they are amphibious in nature—that is, exist both in doctrine—water—and in the secular—on land—i. e., they advance both temporal and spiritual interests for the money power and because they croak—predict disaster unless the money power is accepted.

Verse 15. When we see these frogs, the time of the destruction of all opposition to Christ's kingdom is near at hand and will come as a thief in the night—suddenly. Then Judaism will be destroyed, the governments of earth will be demolished, and apostacy in general—i. e., all false religions—cease to be.

Verse 16. Armageddon means mountain or empire of the gospel, and this last great battle of time will be fought in its territory, because it will be lord of all the territory of earth.

Verse 17. This angel is the Christian Church and its ministry, see Chap. xiv, which through the spread of the gospel had come into power, and demanded that everything in opposition to the gospel be destroyed. This angel poured its vial out on the air, because as the air fills and permeates everything, so through the preaching of the gospel, the earth was filled with the knowledge of God, as the waters cover the sea. The voice from the temple was Law, saying, "it is done," all opposition to the reign of Christ is destroyed.

Verse 18. There were voices—confused jargon—thunders—threats—lightnings—actions—and a great earthquake—great revolution. That is, the masses of the people revolted from the rule of the money power, and governments that gave them only burdens to bear, and demanded that the peaceful kingdom of Christ alone rule the world. This will be the greatest revolution, religious and political, the world has ever seen.

Verse 19. The great city—government of opposition i. e., the money power—was divided into three parts, that is the people rose against its rule in matters of state, finance and religion. The cities of the nation fell i. e., their governments, and Great Babylon—apostacy in all its forms the world over—was destroyed—received God's cup of wrath.

Verse 20. Islands are small governments, mountains are empires or large governments. These all disappeared.

Verse 21. This hail fell upon men i. e., opposers, especially the money power. The hail is said to every stone weigh about a talent, because the talent was the Jewish money standard, and when their rule was destroyed, their property—their talents—were taken from them.

Vision 8.—Chap. XVII.

SECOND COMPANION TO VISION OF VIALS.

Verse 1. The angel of this verse is the Christian Church, which poured out the seventh vial, see Chap. xiv, 6–8. The great whore is apostacy in general, not any particular apostacy, sitteth on many waters—on many peoples or nations.

Verse 2. The kings of the earth committed fornication with apostacy, because in general men must be apostates before they can rise to great rule over men. Christianity does not permit of empirical rule i. e., "He that will be greatest among you let him be his servant." This is gospel doctrine.

Verse 3. St. John had to go into the precincts of sin to see this woman, for only there is she to be found. It is here described as a wilderness. This woman is apostacy in general. The scarlet colored beast is the beast of the sacrifice, or the system of typical sacrifices and ordinances, which, after the FALL OF MAN, God instituted for his salvation. Of this system the Israelites were the exponents. This system He instituted

right after the fall, at the time when He posted the cherubim on the east of Eden to keep the way of the tree of life, and clothed our first parents with coats of skins, or in other words, clothed, or placed between God's justice and men's nakedness spiritually, the covering of the sacrifices. It was full of names of blasphemy, because prostituted from God's service to the devils. It had seven heads and ten horns. The seven horns are the seven universal empires: Egypt, Assyria, Babylon, Medo-Persian empire, Macedonian empire, Rome and the papacy. The ten horns are medaeval and modern Europe. Apostacy has always rode the scarlet beast of the sacrifice to carry her into empire. Paganism rode it in all her forms of apostacy, for all pagan religions had their priests and their sacrifices. Catholicism rode it, for she had her priests and sacrificial institutions, and Judaism will ride it, because it belongs to her. The name of this beast is, "the Beast that WAS, that IS NOT, and Yet Is."

Verse 4. This woman—APOSTACY—was arrayed in two of the tabernacle colors, the purple, which represents ROYALTY, and the scarlet, which means SACRIFICE, but she lacked the blue, which is truth, i. e., she was false. She was also ornamented with the tabernacle jewels, and carried the golden cup of the gospel in her hand; golden indeed when used to dispense to thirsty humanity the waters of life, but which she used to deal out the waters, or doctrines, of apostacy, or the abomination and filthiness of her fornication.

Verse 5. The meaning of this name is: This woman is apostacy in general. All the different forms of apostacy, or the different false faiths of the world are her daughters. Note: Cain was the first apostate. He as the eldest son was the authorized priest of the family and under his priesthood contemplated setting up the universal kingdom which God had promised to men, and proclaiming himself the Messiah who was to restore to men all they had lost by the fall. When God rejected him, his dream of power was at an end, and fearing Abel would become the great ruler he wished to be, he slew him in his wrath and went out from the presence of the Lord—ceased to be His priest—to become the ruler over sin, as God had said. Gen. iv, 7, i. e., to set up an apostate government in opposition to God. To do this he went out on the east of Eden—got between man and his God—to the land of Nod—which means to beckon—and proclaiming himself the Messiah, establish his government on the base of the sacrifice i. e., rode the scarlet beast of the sacrifical institution. Those under his government were called MEN, and those who remained under God's government, the SONS OF GOD. Gen. vi, 2. This government God destroyed with the flood, when man established after the flood another false system of religion at Babel, from whence apostacy is called Babylon.

Verse 6. John saw this woman drunken with the blood of the saints and was greatly astonished to see her a persecutor when she sat on the sacrifice; but the angel said, be not astonished, you might have expected as much from a power opposing Christ, if it does ride the Israelitish beast. and then proceeds to explain the mystery of the woman and the beast that carrieth her.

Verse 8. This beast WAS from the fall of man until Christ came and by fulfilling all the sacrifices typified, caused the sacrifice and the oblation to cease, when it ceased to be in God's eyes, but to the Jews it has never ceased to be. They still consider themselves and the Mosaical institutions, the church of God, and to them IT IS.

This beast is said to come up out of the bottomless pit, although once the Church of God, because it is now in opposition to God.

All the world shall wonder, etc. No doubt the world will wonder when they see the despised, the kicked and cuffed Jew who it thought had seen his last day of empire again seated in power and through his gold holding the reins of the scepter of the world.

Verse 9. The seven heads are seven universal governments —mountains on which the woman sitteth.

Verse 10. Egypt, Assyria, Babylon, Medo-Persian empire and the Macedonian empire had fallen in St. John's time. Rome still stood, and the seventh, the papacy, had not yet come.

Verse 11. This verse plainly states that the beast on which apostacy sits, "the BEAST that WAS, that IS NOT and YET IS," will be the eighth univessal empire, and explains that although of the Jew, it is not of God, but of the devil, and will be destroyed and not be eternal, as they thought.

Verse 12. The ten horns are the kingdoms of Europe which in St. John's time were not in existence, but now are and will in conjunction with Judaism reign for a short time i. e , be his authorized supporters.

Verse 13. These shall with one mind support the beast.

Verse 14. These shall make war with Christ but he shall overcome them, for He is King of Kings, and His church is chosen and faithful.

Verse 15. Water, i. e., the sea, means people, etc.

Verse 16. Europe shall finally hate apostacy, and Europe represents Japheth—and will destroy her.

Verse 17. God allows men to follow out their own will after giving them every chance of salvation and, therefore, after giving this prophecy, let them have their own way until every word of it was fulfilled.

Verse 18. This woman is apostacy, and men let her

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reign over them because her doctrines allow them to step on the necks of others into power.

Vision 9. Chaps. XVIII, XIX.

THIRD COMPANION TO THE VIALS.

Chap. XVIII is a lament for Great Babylon, on whom God poured out the vials, from those who had profited by her.

Verse 1. The angel of this verse is God's law, which was now so generally kept, that spiritual darkness was driven from the earth i. e., the earth was lightened with His glory.

Verse 2. He cried mightily that Babylon was fallen, i. e., the cup of her iniquity was filled to the brim; that there was no longer any redeeming features about her. but that she was become indeed a habitation of devils and a cage of every unclean and hateful bird; therefore the time of her destruction had come.

Verse 3. It is a fact that no nation on earth has been clear of apostacy. Even the United States of America has its Catholics, Mormons, etc., but most nations have been heathen.

Verse 4. The voice of God calls His people to come out of Babylon. This voice is addressed to those who are God's true children, yet who deem it necessary to uphold present forms of government, financial systems, etc.

Verse 5—9. Her sins have reached up to heaven—her cup of iniquity is full.

Verses 6—8 calls not only for the people of God to come out of her, but commands them to destroy Babylon.

Verses 9—10 is a lament for Babylon—apostacy—from her followers.

Verse 21. This angel is prophecy. The millstone is used to represent Babylon, because apostacy has always crushed and ground Christ's followers into the dust, as a millstone grinds the wheat. This stone is thrown into the sea, because in the sea—humanity—Babylon will be destroyed i. e., humanity enlightened by the gospel will destroy her.

Verses 20–24 is a declaration that the earth will never be cursed with apostacy any more.

Chap. XIX.

The first seven verses of this chapter is a song of thanksgiving from Christ's followers to God that He has destroyed apostacy. This voice of much people is heard in heaven i. e., from God's government fully come on earth, or ascended to heaven.

Verse 6 is the church in all nations praising God, called many waters, i.e., many people, and so universal is the praise as to sound like thunder.

Verse 7. The lamb is Christ, the church is His wife and the wedding is Christ taking the kingdom of the earth in person, and this takes place at the beginning of the millenium.

Verse 8 explains itself. Christ came to be married to a holy church.

Verse 9. Those called are blessed, because they must be holy to be called.

Verse 10. The angel whom St. John would worship is prophecy, the same whom Christ sent with His revelation to St. John, Chap i, verse 1. This angel tells John not to worship him, for, said he, I am but thy fellow servant, for while I reveal the future, you testify for Jesus, and the testimony of Jesus is the spirit of prophecy, i. e., God proves the Bible to be the word of God through the fulfillment of prophecy.

Verse 11. The remainder of this chapter is devoted to telling how the beast Judaism was taken and with his supporting governments destroyed. It relates that John saw in Christ's government a white horse and his rider—the Church and Christ—followed by the armies of the cross and all those who desire right and justice on the earth, go out to the last battle of time.

Verse 12. Christ's eyes were as a flame of fire, i. e., burned with the light of vengeance. On his head the crown of many victories and He had a name written: WORD OF GOD.

Verse 13. He was clothed with the vesture of the sacrifice, i. e., of the cross.

Verse 14. The armies are those who desire the triumph of right and justice. Their white horses are their pure motives and their white garments are their righteousness. Armies in heaven, i.e., armies in Armageddon.

Verse 15. The sword of the spirit is the WORD OF GOD. The light of the gospel was now so generally diffused that like a sword it destroyed all wrong and opposition to God. In this place it has only one edge, vengeance—for Christ is going to destroy Babylon. The edge, conversion, is left off as far as that city is concerned. Rule them with a rod of iron, that is, will demand the strictest observance of God's lawor administer retribution. The wine-press represents the vengeance of God on the wicked.

Verse 16. Vesture represents Christ as the sacrifice. The thigh is where the sword is worn; and this verse means that, either as the sacrifice for sin, or as the executor of God's wrath. He is King of kings and Lord of lords.

Verse 17. This angel is the Christian Church standing in the full light of the gospel—sun. The fowls that fly in the midst of heaven are those principles of equity and justice which belong of right to the kingdom of Christ. They fly in the midst of heaven, i. e., in his government; exalted to the heavens. The destruction of the wicked here contemplated,

is called a supper because it is the last slaughter of the wicked God will make during time.

18. These fowls were called of God to eat the flesh of the rich, great and powerful, because they were opposed to Him. Horses mean governments. and they who sit on them, are those who administer them. And of all men, both bond and free—those who were with the opposition—not rich, titled or great.

Verse 19. The beast is Judaism. The kings those in authority in the governments of men, and the armies are their adherents.

Verse 20. The beast Judaism, and the false Messiah were taken and cast in a lake of fire burning with brimstone—or into unlimited vengeance and destruction; brimstone meaning destruction and lake unlimited.

Verse 21. The remainder were rendered powerless to oppose the right, i. e., the gospel was so dominant they had to submit to its dictates. All the fowls were filled with their flesh, i. e., the principles of right and justice were fully satisfied by their destruction.

Vision 10, Chap. XX.—The Millenium.

FOURTH COMPANION TO VISION OF THE VIALS.

Time from the fall of Adam until now had been devoted to the work of destroying outside opposition to the acceptance of the gospel by men. That is of those means by which Satan sought to keep men from accepting the gospel and coming under the law of God, as apostacy, the unlawful governments of men, etc. During the millenium another form of opposition to God will be put down, viz: The opposition which our own sinful natures make to accepting the law of God. We are told the last enemy that will be destroyed is death, i. e., death in the heart, or sinfulness of the heart and death in the body. In short the millenium is the period of the confirmation of the race. God begun this work with Adam, but it was broken off by his fall and the establishment of opposition. God stopped the work of confirmation long enough to put down all outside opposition, when it will be again renewed.

Verse 1-3 relate that Christ descended from heaven. It is he who has the keys of death and hell, Chap. 1: 18—having in his hand a great chain,—God's decree that Satan shall no more room the earth,—and bound the devil, and cast him into the bottomless pit for a thousand years. So during the millenium there will be no temptation to do wrong from any source without ourselves. In the work of confirming Adam he had no inside temptation, but the devil was allowed to try him. During millenium there will be no outside temptation, but inborn sin will still exist, so the two cases are about parallel, differing only in kind.

Verse 4-6. Verse 4 relates that all who had battled with the opposition during time, and been active to maintain the purity and effectiveness of the gospel, were raised from the dead and were made priests of God and installed the judges of earth under Christ's government, and lived and reigned with Christ a thousand years. These persons were already confirmed, and the higher work of grace on which the race was now entered, demanded a more advanced priesthood—ministry than heretofore. These immortal ministers will not only preach holiness during the millenium, but will, like the Levites under the Mosaic dispensation, be establish d the judges of the earth, such being the right and natural order of things; the government being Christ's, and the law of his government, the law of God. Those skilled and confirmed in the keeping of that law, are the proper judges in his kingdom. The beast and his image. The beast is here, the papacy, and his image is Judaism.

Verses 7 and 8. The words Gog and Magog mean that which covers: Gog apparently meaning the superior; from whence we infer that Gog means those living on the earth at this time—dead spiritually, and Magog refers to those who had died previous to this time, and dead spiritually, also. With these Satan endeavors to tempt men to re-establish the old order of things, i.e., compassed the camp of the saints and the beloved city,—God's government on earth, and tries to do so by breaking down the integrity of the saints. His efforts fail, however, for a majority of the race then living, are found to be confirmed and man having been tested and found by a majority to be devoted to God, Satan and followers are overwhelmed by the vengence—fire from heaven—of God. Note Adam was tested as to his devotion, and fell. Christ was tempted and found confirmed, and here the race is tried and found faithful. It is to try the saints, that Satan must be loosed at the end of the thousand years. When Adam was tested there was but one man to tempt; Satan could do the work alone. Here there is a multitude, Satan therefore gathers all his emissaries—Gog and Magog—to assist him.

Verse 10. Fire and brimstone represents destruction. The devil was cast into the lake of destruction. Let us call the waters of the lake, doctrine, and we shall have it; the devil was cast into the place, where the doctrines held and practiced by its inmates, carried them down for ever deeper and deeper into destruction.

Verses 11-15 tell of the end of the world, and the general judgment.

Verse 11. The great white throne represents the purity and perfection of God's throne, or government before which

the sin cursed earth could not endure. It therefore fled away. This is the end of the world—our globe.

Verse 12. The books of the judgment will be the Old and New Testaments in which God's will and the terms of salvation are related. The book of life is that which relates that we have done according to that written in the Bible.

Verse 13. The sea means living humanity. This gave up the mortals—dead—which were in it, and death and hell—death and the grave,—delivered up the dead which were in them. These were judged according to their works.

Verse 14. Death and the grave were cast into the lake of fire, i. e., were allowed no where else in the universe There alone men found a grave, and were dead to all the light and life in the universe.

Verse 15. All who were not found written in the book of life were cast into hell.

DIVISION 3.

Church Triumphant, Historical Division, Chapters XXI, XXII.

THE GOVERNMENT OF HEAVEN EXTENDED TO EARTH.

This division is the writing on the back of the book of Seven Seals. Neither the Trumpets nor the Vials say anything about the Church after time. Nor could they for they deal only with what men did, and what God did through time. Division three has but one vision.

Vision 1, Division 3, Chaps. XXI, XXII.

Having accomplished the work of saving and confirming the race, God extends the government of heaven to the earth. In this government men will have a perfect knowledge of the law of God, in all that pertains to their moral duties at least, which fact is expressed in Chap. XXII: verse 1. The river of the water of life being a full knowledge of God's law as related to men, and the tree of life, verse 2, the keeping of life through the perfect observance of that law. The tree of life is life through good works, or the keeping of God's law.

Verse 1, Chap. XXI, shows us the new heavens and earth and tells us there was no more sea—humanity bounded by the shores of time.

Verses 2 and 3, John saw the New Jerusalem coming down from heaven to earth The New Jerusalem is God's government extended to earth.

Verse 3. The tabernacle of God is the government of God.

Verse 4. In this government there will be no sorrow, pain nor death, for sin, and all the results of breaking God's law are passed away.

Verse 5. I make all things new. None of the things belonging to the time of sin shall remain.

Verse 6. It is done, i. e., the race of mankind is saved.

The remainder of verse 6, and the 7th and 8th verses is a statement that God will give to any one, all the means of salvation, and that he who uses these means rightly, shall inherit all things, but he who refuses to use them, shall be cast into hell.

Verse 9. This angel is the church, the angel who poured out the seventh vial, and the bride, the lamb's wife, is the government of God—the New Jerusalem of verse 10.

Verse 10. The great mountain is God's universal government. The New Jerusalem is that government extended to earth.

Verse 11. This government will be glorious like God, and its light and knowledge, exceedingly clear and precious.

Verse 12. Its wall, the protection which guaranteed the safety of the elect in this governmeut, was, that every one of them was so confirmed in keeping God's law, that it was impossible for him to break that law; therefore there was no danger that sin would ever break into their government again. The twelve tribes of Israel were the gates of the gospel through which men had entered into this government, i. e., the gospel was given through the twelve tribes of Israel.

Verse 13. In disposing the tribes about the earthly tabernacle, God placed three tribes on each side, see Numbers, Chap. II, and as they were the gates through which men entered into God's government, they are shown, three on each side in the city of the New Jerusalem.

Verse 14. The Apostles wrote the Epistles, preached first the gospel, laid down rules for church government, etc., were the foundation of the churches, ministerial system, and were in all respects the foundations of Christ's government on the earth, now, triumphant.

Verse 15. This reed is the measure of perfection, Vis 10.

Verse 16. He measured the city. It was square—a perfect figure. It was twelve thousand furlongs in length, breadth, and height, i. e., a cube, which means perfect, each side, and its height, was twelve thousand furlongs, or a side was a thousand, which means perfect in every respect, multiplied by twelve or as perfect as preached by the twelve apostles or as represented figuratively by the twelve tribes—twelve represents the church of God.

Verse 17. The wall was an hundred and forty-four cubits which means that everyone in that government had been a minister, either by precept, labor or example, to build up and maintain God's government on earth, 144 meaning ministry. According to the measure of the angel. The angel is the

church. The idea conveyed in verse 17 is that every person in this government had helped build it in the face of all obstacles and therefore would defend it or be a wall to it.

Verse 18. The wall was of jasper—very precious or necessary—and the city of pure gold. That is, this government was exceedingly precious and necessary for the happiness of mankind.

Verse 19-20. The apostles were each endowed with every necessary and valuable requisite for founding this government, and each had his peculiar fitness. They are said therefore to be garnished with jewels.

Verse 21. The institution of the twelve tribes to be the gates to the gospel was a very precious and necessary institution. Each tribe was therefore a great pearl in God's government on earth. Note: If any wonder why the apostles are made the foundations and the tribes the gates of this government after time, when they were the gates and foundations through time, let them remember that God never had but one government on the earth after the fall of man. This He reared up when He posted the cherubim on the east of Eden and it was carried down through the line of Seth and the patriarchs to Noah and the flood, when God saved the members of this government in the ark. Thence it was carried down the stream of time through the line of Shem to Christ, thence through the ministry to the millenium, thence through Christ to the end of time, and from thence onward forever under the government of God himself. As this government began after the fall and has contnued ever since and will ever continue a gate or foundation, once placed remains forever.

The street of the city means the way men walked in, in this city, which was according to the laws of God. This perfect keeping of the law is therefore likened to a street of pure gold.

Verse 22. There was no need of a temple, for salvation through the law and the sacrifice was no longer preached. The Lord God and the Lamb—Christ—taught men directly the way to live, i. e., they made men perfectly acquainted with the law of God, and then men lived by works.

Verse 23. The city had no need of the gospel—sun—or of the reflected light of the church—the moon—i. e., men were saved and the gospel of salvation was no longer needed: God's law perfectly known to men was their light.

Verse 24. All the saved shall walk in this light. Kings of the earth are these saved persons i. e., God's children will be the kings of the earth.

Verse 25. This city shall never be closed to God's children but they shall, without interruption, enjoy its privileges forever. There shall be no night of sin or opposition.

Verse 26. All the nations saved shall ascribe the glory and honor to which they have attained to this government, and shall dwell gloriously therein.

Verse 27. There shall never enter into it anything that will defile it, but we are assured this government will remain eternally the same pure, glorious government.

Chapter XXII.

Verse 1. The river is the law of God, clear because unadulterated.

Verse 2. The TREE of LIFE is the perfect keeping of God's law in all its branches. The penalty of sin has been paid, and the saints now have again, the right to live by works, as man did before the fall. This tree is in the midst of the street of the city—the street is the moral walk of the saints—because by walking morally, one inevitably keeps his spiritual life. It is also on either bank of the river of law, because the law kept brings life. The twelve manner of fruits the tree yields are the fruits of righteousness, viz., love, joy, peace, long-suffering, gentleness, goodness. faith, meekness, temperance, immortal life, immortal happiness, and immortal progress. It bore its fruit every month, i. e., at all times, or all the time. The leaves of the tree are the effects of righteousness, and bring health to the nations.

Verse 3. The earth shall never be cursed for man's sake any more, but God's government established through the sacrifice of the Lamb, Christ, shall always endure in the earth.

Verse 4. They shall see God's face, and the name Child of God shall be written in their foreheads.

Verse 5. There shall be no night of sin there in the which God's face will be hid from men. They will not need the candle of the Church, neither the gospel sun, but they will be taught by God himself.

Verse 6. This angel is prophecy.

Verse 7. Christ comes quickly, because the events recorded in the history, called Revelation of St. John, were to transpire immediately.

Verse 8. The angel was the Church of Christ. John was one of Christ's ministers. The Church and John were therefore fellow-servants of Christ. The Church kept the sayings of this book as did John.

The remainder of this book is easily understood. Let us follow the angel's advice, WORSHIP GOD who has given us such a wonderful prophecy in such a wonderful way.

Dictionary of Figures.

This key comprises a dictionary of figurative terms, but they have been cut off in this edition to facilitate publishing. We hope to add it to the next edition.—GRUNDY.

THE END.

2=man; 3=God—the Trinity; 7=God, the Creator; 4=the cherubim, 5=the cherubim and the ministerial system. These were the five bars that upheld the tabernacle, the ministry or priesthood running its whole length; 10=perfection; 1000=perfect from every side. 12 represents God's church 12 is 3x4, which means that the Trinity (3) invited men into His government from every point of the compass (4). The ratio 100-10—1, or the letters DCLXVI=denominational power; 100, or 10x100, refers to surface measurement. See Exodus xxv—xxviii and Numbers 11, in which every factor in the plan of salvation is given by typical numbers. The twelve tribes of Israel were the church in the old dispensation and prefigured the Christian church therefore in Numbers 12 represents the Christian church.

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